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Gay Community News

THE WEEKLY FOR LESBIANS AND GAY MALES

BIPAD: 65498



RALLY: S.U.B. OCT. 8, 1981 AT 1:30 AM

JOIN U.T.O.P.I.A: LET'S CLEAN UP AMERICA!

- 1) NOMMO NEWS OFF CAMPUS !!!
- 2) ELIMINATE RADICAL STUDENT UNION
- 3) ISOLATE CUBA & RETURN REFUGEES
- 4) SUPPRESS GAY POWER & JANE FONDA
- 5) INCREASE MILITARY SPENDING POWER:
 - A) SUPPORT SOUTH AFRICA
 - B) WIPE OUT LATIN AMERICAN LEFTISTS
 - C) PRIVATE CIA ACTIONS
 - D) PROMOTE U.S. SUPERIORITY
 - E) PROMOTE WHITE SUPREMACY
- 6) SUPPRESS "NO-NUKES" AND BUILD MORE NUCLEAR POWER PLANTS!
- 7) SEND RADIOACTIVE WASTES OVERSEAS!
- 8) ELIMINATE ALL ANTI-US ACTIVISTS!
- 9) SUPPORT LIMITED NUCLEAR WAR!
- 10) TELL ALL DOMESTIC GOOKS, COMRADES, NIGERS, etc. TO **FUCK OFF & GO HOME!**
- 11) SEND IRANIANS HOME!

The flyer distributed by UTOPIA at UMass/Amherst.

Death Threat Sparks Rally At UM/Amherst

By Sarah Van Arsdale

AMHERST, MA — In response to death threats received by a gay black student, the People's Gay Alliance (PGA) and the Lesbian Union at the University of Massachusetts (UMass) at Amherst are organizing a teach-in and rally to be held on the campus on October 29.

After speaking at a rally on Thursday, October 8 in opposition to flyers advocating anti-semitism, racism and the suppression of gay rights, the student, who is a member of PGA, found a note in his dorm room reading "Fag Die." The note, like the handwritten, Xeroxed flyers, some of which were posted over announcements for that day's Yom Kippur services, was signed with the acronym UTOPIA. On Friday evening the student found another note giving him "one week to live." The student was then moved to another dormitory by campus police.

Over the Columbus Day weekend, a message saying, "I'm coming down there to kill all you fucking gay bastards" was recorded on the PGA Counseling Collective's telephone answering machine. A third note, addressed to "the victim" was found tacked to the PGA's bulletin board on Monday afternoon. Its message: "You have four more days to live."

The PGA first responded to the threats by stripping the office of notices and papers with members' names on them and by encouraging members to be more cautious when walking on the poorly-lit campus.

Reactions to the threats from other progressive campus groups, such as the Office of Third World Affairs, have been sympathetic for the most part. Saul Perlmutter,

rabbi of the university's B'nai B'rith Hillel Foundation, said in an interview that "anyone receiving that kind of death threat because of their sexual preference, or any preference, is very disturbing, especially for a university community where there ought to be respect and understanding for differences. . . . If any minority is threatened, we are all threatened."

The reaction of the administration, however, has vacillated between concern for the student and rumored threats of his removal from the university should he continue to "cause trouble."

Ironically, this school year has been named the "Year Toward Civility" by a commission established in the summer of 1981 as a response to pervasive racism, anti-semitism and sexism on the campus. Since the inception of the commission, lesbians and gay men have lobbied for their concerns to be included in the series of workshops and lectures designed to educate the university community about the issues of oppression.

But even after the PGA member received the death threat, Vincent DeTheir, chairman of the commission, said he did not understand why there is a need for gay and lesbian issues to be specifically addressed. Although the commission is addressing the issues of women, third world people and Jews, DeTheir asked in a telephone interview, "Why single out gays and lesbians? What about prostitutes? Where do you stop?" He said that even if harassment of lesbians and gay men should increase, the commission will still not consider it necessary to change its policy.

"It becomes a question of what is practical," DeTheir said. "The

New Mayor in Rome May Rejuvenate Movement

By Steve Forgione

NEW YORK — The recent death of Mayor Luigi Petroselli of Rome may ease the strained relations between the administration of that city and the gay movement there, says Massimo Consoli, founder of the Italian gay movement, who is here as a guest consultant to the International Gay History Archives.

Consoli recently told members of the Lesbian/Gay Rights Monitoring Group of New York that the main source of tension between the gay community and the city government has been the continued refusal of City Hall to provide a permanent headquarters for Gay House, a refusal which led to its closing almost two years ago. Gay House was one of the principal institutes and archives in Europe on homosexuality and the gay movement. Besides its function as a research center, it also published a series of information bulletins (OMPO) and served as a local center for Rome's gay movement. Organized and administered primarily by Consoli, Gay House has been covered repeatedly in the major press as well as on radio and television.

Gay House was founded in early 1979 in an abandoned building on Via Monte Testaccio, which the founders completely renovated at their own expense. This form of squatting is common in Italy and is not illegal.

In May, 1980 the city administration informed Gay House that the building was needed for a school for handicrafts and art

restoration, although to date no school exists there. The building has fallen back into disrepair after being occupied for a while by Italian gypsies and then abandoned again.

Gay House was offered up to \$60,000 to relocate. But since the lump sum would not have guaranteed the continued existence of Gay House, the staff proposed that the city simply provide them with one of the many vacant properties it owns or that the complete archives be donated to the city with the proviso that they be accessible to the public and that Consoli be curator of the collection. The staff did not demand that the city-owned building be renovated. Neither did they request a salary for Consoli if the latter proposal were accepted.

It is common practice for both local and national government in Italy to provide building space on long-term leases for token rent to serious institutions.

Rather than openly state that they are opposed to providing a permanent headquarters, City Hall has relied on the all-too-familiar method of bureaucratic procedure to avoid the issue. To date, Consoli has only a neat file of polite but noncommittal correspondence.

What is particularly frustrating and irritating to Roman gay activists is that the city administration is considered a progressive one. It is led by a coalition of the Communist and Socialist Parties (PCI and PSI), with the PCI holding a slight edge over the PSI. Petroselli himself was a communist. It is widely held that their refusal to act on the

Gay House case results partly from the vestiges of homophobia common to most older Marxist-Leninist organizations, and even more from the PCI's strong desire to win the respect and vote of that layer of Catholics who still support the Christian Democrats. To be identified as aiding the propagation of homosexuality may not go well in a city where St. Peter's cupola is omnipresent.

It is felt, however, that with a new mayor the PSI will have a stronger presence in City Hall this time around and will be more flexible with the appeal by Gay House than the PCI has been. A renewed campaign on the part of gay activists to push for a positive final settlement has already begun. Joining them will be such well-known personalities as poet Dario Belleza, authors Alberto Bevilacqua and Luce D'Eramo, and journalists Silvana Bevione and Antonella Amendola.

Those wishing a more detailed account of Gay House's fight with City Hall can send for *The Italian Communist Party and the Massimo Consoli Gay International Archives*, which was written by Consoli and translated by Amerigo Marras. Send one dollar to the L/GRMG, 415 West 23rd St., Box 11-F, New York, NY 10011. Checks should be made out to Steve Forgione.

Readers are urged to send letters urging that Gay House's request be met. They should be addressed to Sindaco di Roma, Comune di Roma, Palazzo del Campidoglio, 00106 Roma, Italia. A copy should be sent to the L/GRMG at the address given above.

Gov't Appeals Ruling Against INS Regulation

By Scott Brookie

SAN FRANCISCO — The injunction obtained by the San Francisco Lesbian/Gay Freedom Day Committee (L/GFDC) in June which prohibits discriminatory treatment of gay visitors to the United States has been appealed by the Immigration and Naturalization Service (INS).

The appeal is the latest step in government attempts to prevent gay and lesbian aliens from entering the country.

The L/GFDC filed a class-action suit on June 22 against the INS and Attorney General William French Smith seeking to prevent them from "enforcing their policies of exclusion, detention, questioning and otherwise specially processing known and suspected gay and lesbian non-citi-

zen visitors to the United States."

The suit took the novel legal approach of arguing that such exclusion of gay visitors abridges the First Amendment rights of gay U.S. citizens "who want and need to know the experiences of gay and lesbian persons of other nations" (see GCN, Vol. 8, No. 49). Other suits have instead argued the right of gay aliens to enter the country.

Three days after the suit was filed, Judge Robert Aguilar of the U.S. District Court for Northern California agreed that "significant constitutional questions" were raised by the suit and granted a preliminary injunction.

In its present appeal, which was heard the first week of October, the government claims that no such significant questions are

raised, that the law is clear and that the injunction should be overturned.

Present INS policy, reached in a meeting between INS officials and lawyers representing gay interests, is that gay and lesbian persons will be allowed into the country as long as there is no clear evidence of their sexual preference. There have, however, been numerous violations of the official policy.

The injunction prohibits enforcement of even that policy, but only in the jurisdiction of Judge Aguilar's court, which includes only Northern California.

If the government loses its appeal, the ruling will have the effect of extending the anti-discrimination rule to five western states. A hearing will not be held until sometime next year.

The INS policy on lesbian and gay visitors has been the object of much international attention. During the weekend of Sept. 27, demonstrations were held in at least eight cities in the U.S. and ten foreign cities protesting the treatment of gay aliens by the U.S. government (see GCN, Vol. 9, No. 12).

—filed from Boston

groups that the commission singled out [to speak up for] represent major problems. This problem [lesbian and gay harassment] by comparison is a smaller segment of the total."

Although many campus groups believe the Year Toward Civility will remedy some of the problems, the student whose life was threatened called the program "a

total farce." He says he loves the people and the campus of UMass but "These few people [of UTOPIA] make me wonder if it was a good idea to go to college." This is his first year at UMass.

When asked if he would make the same speech again, he said, "Definitely. I believe in everything I said at the rally and I'll stand by it until I drop dead."

News Notes

quote of the week

"... Solidarity Day was a phony event contrived by union organizers to *resurrect sagging spirits of union members* resulting from their defeat in the air controllers' strike and their continuing loss of union members. Organized labor in the U.S. is on the way down and its leaders are desperately seeking ways to shore up their future."

—From the Oct. 12 *New Right Report*, a publication of Viguerie Communications of Falls Church, Va.

declaring victory

SAN JOSE, CA — Lesbian and gay activists in this city have declared a victory in their boycott of a Mormon-owned amusement park after picketing against a gay-sponsored event held there.

Lambda Associates of Santa Clara County says that as a result of the boycott, attendance at "Gay Day," sponsored by Great Outdoors Adventures and held at Marriott's Great America, was less than half the attendance at a similar event held there in 1979.

The amusement park has been boycotted by lesbian and gay groups because its owners reportedly make large donations to the Mormon Church, which has strong anti-gay and anti-feminist positions. Chicano organizations have been boycotting Marriott's for several years because of alleged racial discrimination in hiring.

Lambda estimates that the boycott cost the Marriott's corporation \$150,000. The group says that in addition the boycott brought attention to the campaign in nearby Palo Alto for a lesbian and gay rights ordinance, which will be put to a vote on November 3.

The boycott was supported by Solidarity, a San Francisco organization, and by comedian Pat Bond, who joined the picket line. Singer Robin Tyler, who had signed a contract to perform at "Gay Day" before she learned of the boycott, announced at the end of her performance that she would divide her fee equally between the Palo Alto campaign and the Chicano organization boycotting Marriott's.

Anita Duarte, a Chicana activist who joined the picket line, commented, "I have a lot of respect and admiration for those who continue to struggle for their rights, as well as others', especially in these times when economics is the burning topic of the time and many have chosen to stop and give up the struggle."

a good sport

PHILADELPHIA — A federal judge has ruled that Title IX of the 1964 Civil Rights Act bars discrimination on the basis of sex in college athletic programs.

Arising from the case of 11 women students at Temple University, the ruling by Judge Joseph S. Lord of the U.S. District Court in Philadelphia applies for the present only in the judicial district of eastern Pennsylvania, according to the Baltimore *Sun*, but a future ruling by the U.S. Supreme Court may prohibit such discrimination throughout the country.

The Supreme Court may decide on the matter if appeals to the Philadelphia decision and to two other court decisions on the question contradict one another. In the other two decisions, a Michigan judge refused to apply Title IX to high school sports in Ann Arbor and a judge in Texas ruled against its application at West Texas State University.

In the Temple University case, the plaintiffs charged that the university offers no scholarships to women athletes, provides inadequate facilities and coaching and has no teams for women in some sports. Although the judge has ruled that Title IX applies in the case, he has not yet decided whether Temple University does in fact discriminate.

At stake for the university is some \$19 million in federal aid.

the public eye

MELBOURNE, Australia — A public hospital here has refused to provide artificial insemination to lesbians.

Gay Community News of Melbourne reports that officials at the Royal Women's Hospital say lesbians, even though involved in stable relationships, must be considered in the same category as single mothers. Single women are not given artificial insemination because "doctors and social workers at the unit felt that single parents carried many problems in this society. The rate of battered babies among single mothers is an example."

One doctor explained that as a public institution the hospital must take public opinion into account. "Of course you could argue that public opinion is changing toward homosexuals," the doctor said, "but we must remember that we are in the public eye."

The Queen Victoria Hospital in Melbourne, which is privately funded, has provided artificial insemination for lesbians.

selective prosecution

SAN FRANCISCO — A new trial date has been set in the cases of two men still charged with felonies as a result of the riots which followed the sentencing of Dan White, convicted of killing gay activist supervisor Harvey Milk and Mayor George Moscone.

Originally scheduled for October 19, the trials of Peter Plate and David Waddle will begin on Monday, October 26 before Superior Court Judge Claude D. Perasso, who will use the additional week to review facts and allegations concerning the arrests of the two men.

Plate, with three felony charges and one misdemeanor charge, and Waddle, charged with two felonies, are the only two of the 35 persons arrested during the riots on May 21, 1979 who still face serious criminal charges. Charges against the others have been either dismissed or reduced to misdemeanors.

If convicted, the two men could be in prison for longer terms than that given Dan White.

A motion to dismiss charges, in which it was argued that selective prosecution was involved, was denied on October 12 and the denial was upheld on October 16 by the State Court of Appeals. Attorneys for the defense hope for an additional delay in the trial of the two men pending a decision by the State Supreme Court on a further appeal of the denial.

often the victims

WASHINGTON — To the surprise of many activists, Federal Bureau of Prisons Director Norman Carlson has recently banned the use of the terms "homosexual rape" and "homosexual assault" in describing attacks on prisoners.

Gaycon Press Newsletter of San Francisco quotes Carlson as stating, "Through the use of such terms the public is led to believe that these assaults are committed by persons who are homosexual. While homosexuals are often the victims, the vast majority of rapes and assaults are committed by persons who are not homosexuals."

britt in boston

BOSTON — Harry Britt, who as a member of the San Francisco Board of Supervisors is the nation's most prominent elected gay official, will visit Boston this month to speak on "The New Right and Gay Politics."

Britt succeeded the late Harvey Milk, who was murdered along with Mayor George Moscone by former San Francisco police officer and Supervisor Dan White in January 1979. A close political associate and friend of Milk, Britt was elected to a full term in December, 1979 and was the only incumbent to retain a seat on the Board.

In addition to advocating the rights of lesbians and gay men, Britt has also been a strong proponent of the rights and welfare of seniors, women, minorities and the disabled. He is considered San Francisco's strongest progressive voice.

A long-time activist, Britt was a Methodist minister for eight years in Texas and Chicago and is a former president of the Harvey Milk Gay Democratic Club. He helped organize Action for Accountable Government, a coalition of community groups, minorities and unions. He was a delegate to the 1980 Democratic Party National Convention and is a board member of the Democratic Socialist Organizing Committee.

Britt will speak at Hill House at 74 Joy Street at 7:30 p.m. on Friday, October 30. Part of the proceeds from the event, for which a five-dollar donation is requested, will go to the campaign of David Scondras, the openly gay candidate in the Boston City Council election.

Britt will discuss the same topic at 8 p.m. on Tuesday, October 27 at the Kennedy School of Government at Harvard University and at the George Sherman Union at Boston University at 2:00 p.m. on Friday, October 30.

a little help

BOSTON — Gay People of Boston University (GPBU) is seeking the support of groups on campus and elsewhere in proposing that the university adopt a policy of non-discrimination on the basis of sexual orientation.

Support from other organizations is needed, GPBU says, because the university administration is likely to ignore the proposal of one student group.

The group cites non-discrimination statements in the contract proposals of the Boston University Chapter of the American Association of University Professors and the university's staff union.

Statements of support for the proposal should be sent to Kevin R. Carleton, Public Relations Office, 19 Deerfield Street, Boston, MA 02215 or left in the GPBU box in the Program Resources Office on the university campus.

guinea pigs

ATLANTA, GA — A new vaccine for hepatitis B which was tested on sexually active gay men has been found 85 percent effective, the *New York Times* reports.

Conducted last year by researchers at the National Center for Disease Control in Atlanta, the study involved 1,400 gay men, half of whom were given the vaccine, the other half receiving the placebo. After three months, almost 85 percent of those given the vaccine had produced anti-bodies to the hepatitis virus.

The vaccine has not yet been licensed by the federal government.

The hepatitis B virus, which is spread most commonly through the sharing of hypodermic needles by drug users and through sexual contact, infects at least 200,000 persons in this country every year, a considerable number of them sexually active gay men.

cops in the mecca

SAN FRANCISCO — Gay and lesbian activists have complained about a police raid on a fund raising event which featured slot machines and games of blackjack.

The San Francisco *Examiner* reports that Jim Bonko of the Tavern Guild, the group which sponsored the event, commented that community groups which would have benefited are now short of funds as a result of the raid, which occurred on Sunday, October 14.

"It continues to amaze me that the police department turns out large numbers of people to deal with community events and doesn't seem to be able to protect us against violence," said gay Supervisor Harry Britt.

According to the Tavern Guild, previous fund-raising events featuring gambling have been ignored by the police.

the right to write

LONDON — In response to a ruling by the European Commission on Human Rights, the British Home Office has revised its policy regarding the rights of prisoners to correspond with outside newspapers and other media.

Gay News of London reports that prisoners will now be allowed to write about their own alleged offences and those of others "where [the written account] consists of a serious representation about conviction or sentence, or forms part of serious comment about crime, the processes of justice or the penal system."

Prisoners will not be allowed to identify individual inmates or staff members in writing to the media, however, and will not be allowed to accept payment for their writing.

In the past, prisoners in England could write letters only to friends and relatives and those other few individuals specifically permitted by the warden.

conferences

The **Caucus of Gay Public Health Workers** will hold its annual meeting in Los Angeles from November 1 to 5 in conjunction with the American Public Health Association conference. Exhibits, roundtable discussions and social events are planned as well as business meetings. For more information, write caucus coordinator Ron Vachon at 506 West 42nd Street, No. E-5, New York, NY 10036. In addition, all health care providers concerned with services by and for lesbians and gay men are invited to submit papers and proposals for workshops and panel presentations for the **Fourth National Lesbian/Gay Health Conference** to be held next June in Houston. A one-page narrative abstract and a topical outline should be submitted by January 4 to Fourth National Lesbian/Gay Health Conference, 900 Lovett Building, Suite 102, Houston, TX 77006.

A **Gay Couples' Enrichment Weekend** will be held Saturday and Sunday, November 7 and 8 at the Walnut Hill Seminar House in Raymond, New Hampshire. Techniques will be presented and discussed that will enable participants to continue and enrich their relationships. The \$80 registration fee includes beds and four meals but participants must bring towels and sleeping bags. To register, send \$80 to Walnut Hill Seminar House, Route 102, Raymond, NH 03077. ...An open meeting of the **National Council of Teachers of English Committee on Concerns of Lesbians and Gay Males** will be held on Friday, November 20 from 10:30 to 2:30 in the Lenox Room of the Park Plaza Hotel in Boston. ...**Amazon Autumn V**, the Fifth Annual New Jersey Lesbian Feminist Fall Festival, will be held on Saturday, November 28 in the Student Center at Trenton State College. The registration fee is \$8 in advance or \$11 at the door. Registration begins at 8:30. For more information or to preregister, write Amazon Autumn, PO Box 2104, Union, NJ 07083 or call (201) 797-7051, (201) 567-7509 or (609) 921-0837.



Roz Richter, who has resigned as executive director of Lambda, receives a standing ovation at the recent awards ceremony. With her are Nathalie Rockhill (left), Michael Lavery (second from right) and Richard Burns (right).

Rochelle K. Glick

Boswell, Bunch Honored At Lambda Awards Dinner

By Philip Shehadi

NEW YORK — Historian John Boswell and feminist Charlotte Bunch were the honored guests at this year's Lambda Legal Defense and Education Fund benefit dinner, held October 19 at the Roosevelt Hotel. Lambda Board Co-Chair Nathalie Rockhill called the event "our most successful awards dinner yet," with attendance up 40 percent over last year.

Tim Seeney was introduced as the organization's new executive director, replacing Roz Richter, who has held the post since April, 1980. Sweeney, 27, has worked for numerous community and public interest groups, including Massachusetts Fair Share and the Massachusetts Public Interest Research Group. In 1978 he was treasurer of the California-based No-on-Six, which successfully fought the anti-gay Briggs initiative.

Although the evening was generally upbeat, the New Right loomed large in many speakers' comments. Richter announced that Lambda will soon launch a major new project aimed at recently passed anti-gay legislation. "It's a big change for us," she commented. "We have to face the reality that in this political climate some anti-gay bills are going to get through. We simply don't have the votes to stop them at the lobbying level and will have to challenge them in the courts."

The project's first target is the McDonald Amendment, passed by Congress last summer, which bars the use of federal funds to defend homosexuality in the courts. Richter called the amendment "one step away from the Family Protection Act," but said she is confident it can be overturned. "The situation is not hopeless. We believe victories are possible," she told the dinner gathering.

More than 250 well dressed lesbian and gay business people, lawyers and community leaders were present. Milling among them were numerous candidates in the forthcoming New York municipal elections, including Frank Barbaro, a progressive Democrat running for mayor on the Unity Party ticket, and Manhattan Borough President Andrew Stein. Barbaro was roundly applauded when he rose from his table to acknowledge his presence. By contrast, incumbent Mayor Edward Koch's representative, Steve Rosario, the assistant to the mayor's gay liaison, met with

scattered applause and some hisses, reflecting the strained relations between Koch and New York's gay community.

Two candidates for civil court judge, Karla Moskowitz and Harold Thompson, also joined in the evening's events. No fewer than five incumbent civil court judges made appearances.

The first of two annual awards went to John Boswell for his pioneering book, *Christianity, Social Tolerance and Homosexuality: A History of Gay People in the First 1500 Years of Christianity*. In presenting the award, Lambda board member Richard Burns praised Boswell's book for "catapulting our history into the national consciousness."

Boswell spoke with wit and charm about his book and its reception. He said anti-gay Christians had been surprisingly mute but that anti-Christian gays have responded "far worse" than he had expected. "They give too much credit to Christianity as an organized force," he said of his gay critics. "Christianity absorbed more than it changed. There are extremely ascetic traditions that antedate Christianity," he said, summing up his book's major thesis.

Boswell added that he hoped his book would spur further research on gay history. "It is very well worth the effort to recover our heritage. . . . A lot of bigotry does stem from ignorance or from simplistic notions, and information can help people's lives."

Charlotte Bunch was honored for her work promoting lesbian visibility in the women's movement and feminism in the gay movement. Bunch, who currently works with the National Gay Task Force, spoke on the notion of "personhood" in her acceptance speech. "The personal strength of our ties to one another will sustain us in the '80s," she said, "through the present period of backlash and bigotry." Her tone was strong and optimistic, firm in the belief that the movement has already made irreversible gains. "Thousands of lives have been totally altered by the last decade of movement. The depth of that change cannot be reversed."

In addition to the annual awards presented to Bunch and Boswell, certificates of merit were awarded to the following individuals and organizations: Deborah Edle and

John Nestle, for their work as founders of the Lesbian Herstory Archives; the Chelsea Gay Association, for its campaign against anti-gay violence in New York; Miriam Friedlander, for her advocacy of gay rights on the New York City Council; and New York City Human Rights Commissioner David Rothenberg, for his service on behalf of lesbians and gay men in the city government and other forums. Jack Lichtenstein won Lambda's Esteemed Volunteer of the Year Award for his fund-raising efforts.

Apuzzo: 'Build Bridges'

By Mark Eicher

HENNIKER, NH — Attacks against lesbians and gay men by the Moral Majority are providing the opportunity and the necessity for gays to build bridges, New Hampshire lesbians and gay men were told during their second annual state-wide symposium.

Lesbians and gay men may be the first target of the Right, but others are sure to follow, lesbian feminist activist Ginny Apuzzo said during the symposium's keynote address at Pat's Peak in Henniker.

Organized labor, women, the poor, peace-loving people, the elderly and the handicapped have to realize the so-called Moral Majority is against them, too, Apuzzo said.

"We may be in a position to serve the function of saying, 'Look, folks, we're simply the first target,'" Apuzzo said. She said bridge-building within the lesbian-gay community and with other groups is vital now.

"We can scurry and try to save ourselves," she said, "or we can ask who's next and build bridges. Sometimes it can be with a lover or a best friend or a neighbor. If we build a bridge to one person, that becomes a brace. If we build bridges to four or ten others, how powerful can we be?"

Warning that apathy is a possible by-product of bridge-building, Apuzzo said, "The danger is that after we build the bridges, we rely on others; we say that someone else will do it. Wrong. Basically, we must be responsible for ourselves. If we wait for others to do

News Analysis

Local Campaigns Test Coalitions

By Larry Goldsmith

BOSTON — Off-year municipal elections, such as the city council and school committee elections in Boston and Cambridge scheduled for November 3, usually lack the glamour and controversy attendant to races involving a mayoral contest or campaigns for federal and state offices. Real issues are less likely to emerge from behind the clouds of campaign rhetoric, the press pays little attention to the candidates' activities and voter apathy is such that the election commissioner consults the weather report before predicting the turnout.

The approaching election in Boston appears to be no exception. The candidates are nearly unanimous in calling for the restoration of police and fire protection, for the cleaning up of the city streets and city politics, for an immediate solution to the financial woes brought on by Proposition 2½ and for the condemnation of Mayor Kevin White for having been too concerned with the construction of a political machine to give his proper attention to such matters.

Such banal agreement among the 40 candidates running in last month's preliminary election was distinguished, however, by a few alignments revealed during the course of the campaign, most notably the appearance in Boston newspapers of an internal City Hall memo outlining White's recommended support. The stigma of mayoral support effectively killed the campaigns of all but one of the so-called "Kevin Seven."

But other, more positive endorsements, combined with coalition-building, might also serve to influence the outcome of the election. The unique system of proportional representation in

Cambridge has always encouraged cooperation among candidates of similar viewpoints; candidates in that system stand a better chance of success if they campaign cooperatively. In Boston, the more conventional system of electing officials at large and by plurality vote has usually discouraged coalition-building among candidates.

This year, the issue of tenants' rights has been a major focal point around which the candidates have organized themselves. All six city council candidates endorsed by the Boston Tenants Campaign Organization made the cutoff in the September 22 preliminary election, compared with only three of Kevin White's seven choices. One of those six council candidates, David Scondras, has asked for support for a "black, white, Hispanic, progressive, gay alliance" of city council and school committee candidates in Boston, consisting of himself, Charles Yancey, Craig Lankhorst and school committee candidates Felix Arroyo, Jean McGuire and John O'Bryen.

The Cambridge Lesbian and Gay Political Caucus (CLGPC) recently polled the candidates on a number of questions related to lesbian and gay issues. City council candidates were asked if they would support a non-discrimination ordinance, if they would support the leasing of a city building at a nominal fee for a community center and if they would support a resolution aimed at stopping the harassment of gay men in the Bird Sanctuary, a popular cruising area.

Nearly all the candidates who answered the survey responded positively to the question on the ordinance. Bernard Bane and Dennis McCarthy said they would

continued on page 6

it, we're hanging on, we're dead weight on the brace, we're not contributing to the vitality. If we don't count to ourselves, we aren't going to count to them — bet on it."

Apuzzo used the recent vote in the House of Representatives defeating the Washington, D.C., sexual assault reform bill as an example of an issue in which each voice counted. She said those who voted to defeat the law change needed to be held accountable.

She was particularly critical of New Hampshire Democratic Representative Norm D'Amours for voting against the reform.

Although the vote has been cast, Apuzzo said, it's still important to let D'Amours know that opposition exists.

"His party went on record to say gays and lesbians have been discriminated against," said Apuzzo, who served on the 1980 Democratic Convention Platform Committee. "Now he has sent a very clear message to you: 'Drop Dead.'"

Quoting the New Hampshire slogan, which appears on the state's license plates, "Live Free or Die," Apuzzo stressed that her characterization of D'Amours' vote was no exaggeration.

D'Amours and other liberals are chameleons who move toward the right as they are challenged by people on the right, Apuzzo said, "and if lesbians and gay men don't respond to those moves to the right, they are encouraging them."

Politicians aren't the only people who need to be held accountable, Apuzzo said. Lesbians and

gay men also need to hold their own leaders accountable and demand that they begin setting realistic goals and building strategies to reach those goals.

"Unfortunately, it's the tedium of organizing that we must deal with," she said. That includes setting agendas, developing and training our own leaders, asking if they know how to do what they say needs to be done and organizing simple how-to workshops to get it done.

"The tedium of that is what we face today," she said. "Somehow we thought that happened ten years ago at Stonewall, but it didn't. It has to begin here."

Apuzzo's appearance at the Oct. 4 symposium was paid for by the Sharon Frost Memorial Fund. Sharon Frost participated in the first N.H. symposium last year, presenting a workshop on lesbians coming out. She died last November at the age of 24, and the memorial fund was established in her memory to help pay for lesbian speakers at future symposiums. Contributions to the fund may still be made through the New Hampshire Coalition of Lesbians and Gay Men, which sponsored the symposium.

About 100 people attended some of the 15 workshops that followed Apuzzo's speech. Workshop tactics included Improving Sexual Communication, Coming Out, Rural Gays, Gays and Religion, Singles and Solitude, Health Issues, Legal Issues, Gay Counseling, Gay Parents, Rape, the National Movement, Drugs and Alcohol Abuse, and Aging.

Community Voices

out of the woods

Dear GCN:
Well, yes that cover (Vol. 9, No. 13) did hit a few raw nerves, didn't it? Wasn't that part of the purpose, folks? No, it isn't pleasant to look at, but come on folks. That drawing on the cover is a political statement, an artful cartoon if you will. It is not a pornographic pin-up, it is not castration imagery, as such, and this vanilla boy from Cambridgeport happensto think that this drawing is a potent statement.

I will even admit to having thought it was an excellent cover when I first saw it on the newsstand at Store 24. The drawing by Ron Fowler can stand alone as a multi-layered statement about sexual repression on several levels. It speaks to the repression of gay men by straight society, and by extension, to the repression of lesbians. It speaks to the general squeamish feelings a great many men have about their genitals and sexuality. And that is only scratching the surface.

Yes, Ron Fowler's drawing is a little extreme, but nothing so extreme as the sexual, social and physical repression we face. There may be those who consider it a breach of good taste. Well, with sincere apologies, I remember a quote from Marshall McLuhan that goes something like: "Good taste is the first refuge of the unimaginative." Let's keep on expanding our understanding of the social and physical dimensions of our sexuality.

As a farm boy, I learned for myself that barbed wire can be painful. But if you want to get out of the woods, and out of captivity, you have to climb over the fence.
Wade Nichols
Cambridgeport, MA

cordially

To the Editor:
I find your picture on the cover of *Gay News* October 17th issue (Vol. 9, #13) extremely offensive and hurtful to my senses. Most of my friends also feel the same.
I've had a subscription with your magaine now for four years. I feel, however, that it is not really touching women's issues, particularly I resent that you are not giving notice and publicity to E.R.A. If this continues I will cancel my subscripton.
Cordially,
Mary McLaughlin
Boston, MA

wrong choice

Dear Editor:
This letter is meant to express my view that the inclusion of the article "Trial of a Queer-Basher: Our Collective Nightmare" by Carl Witman in the October 17th edition of *Gay Community News* left me deep in reflective thought for some time. It was one of the most stimulating and well written pieces of journalism I have had the opportunity to read in some time.

It is very unfortunate that one of the mass-circulation daily papers in the Boston area failed to pick it up and report on it within its pages as it was an article which should be read by all persons who value our human rights. It was also unfortunate, however, that the front cover of *Gay Community News* didn't quite match the high level of reporting which came behind it.

I realize that *GCN* caters to a select and adult section of the Boston community and that what was chosen for the front cover should not really offend anyone, generally. However, I have come to wonder whether what is, sometimes, chosen to be printed on the cover is not meant more to shock and titilate rather than reflect the entire content if the *GCN* as a whole. The *GCN* does come into the hands of other members of the general Boston community and is not only read by acknowledged "gay" persons. I would think that "jamming" gay interests into peoples' faces in this fashion on your front cover, perhaps, reinforces some people's limited, negative and stereotyped notions of "gay" persons. I would also wonder whether it doesn't give the out-and-out bigots in the community the ammunition they are seeking to picture us all in a negative and erroneous way.

It is my personal view that the cover of the *GCN* did not do justice to the contents and that a cover related to the excellent article previously mentioned would have been better suited.

I hope that my criticism will be taken in the proper manner. I appreciate the news coverage that is generally carried by *GCN*. It is unfortunate that some of the topics and newsworthy items which it carries do not get the coverage in the mass-circulation papers which they deserve.

Thanking you for your kind attention to my comments, I am sincerely,
David Traverso
Cambridge, MA

more barbs

Dear GCN Editors,
Why? Why? Why? Was that the drawing on the cover of the book your reviewer didn't like too much? (Oct. 17, the Durable Fig Leaf). How did Fowler's drawing win over a photo of Jane Bowles? Why did you print it twice? How ironic after the silly nude beach photo controversy. The Greater Hartford Lesbian and Gay Task Force has finally succeeded in getting *GCN* into the Hartford Public Library. Do you really think they'll put that issue out? (they did, as it turns out).

Your Prison Project is laudable. How do you think wardens and prison mail rooms are going to deal with that cover? What impression will it give about gays and lesbians? Was it a compromise to the blind men accusing you of lesbian takeover? A bit of trendy S&M chic, perhaps?

Most likely the drawing is supposed to symbolize sexual repression sanctified (again) with the overturning of the DC sex law. Do you think everyone will "get it"? My lover pointed it

artsy, cute, and gross

Dear GCN,
The cover of the October 17, 1981 issue appalls me, disgusts me, and offends me. I am not opposed to the naked penis, but this cover depicts pain, cruelty, and suffering in an artsy way that reflects a sarcasm and a put-down of the real suffering that is caused by laws that restrict individuals' right to consensual sex acts.

Your choice of this cover was in extremely poor taste, and to have it repeated on page four was a double insult.

I am proud to support the gay press and expect to see *GCN* covers that inform, entertain and/or make a point in connection with an article. Let me be clear: this cover is not pornography (by my standards) but it is totally inappropriate because it makes fun of pain in a way that manages to be artsy and cute *and* gross.

The day this issue came my eight year old son asked if he could help me open the mail. Of course I knew my *GCN* was in that brown envelope but I never expected to face (or have my son face) that horrid cover. When my son heard my response of disgust he asked, "Why did they send you *that stuff*, Mom?" It made me think ... why do I subscribe to *that stuff*?
Donna Scalcione-Conti

my kind of people

Dear Kids,
Re the comments on the cover of October 17: I think you're all of you bananas. Why, that cover was not only lovely, it was *fun*. We need more light-hearted, escapist artwork for *GCN*. Bring back the glamour of romance, or the romance of glamour, or whatever. And I want to meet that man who posed for the picture. He's my kind of people.
So sincerely,
Gary Ralph
Boston, MA

spoken with barbed tongue?

Dear GCN,
In a letter in the October 24 issue of *GCN*, Bruce McLay — I hope with tongue in cheek — recites a litany of lesbian and gay stereotypes who, he presumes, will be offended by the previous week's cover.

Well, count me in with "none of the above." I may be a liberated vanilla faggio-feminist, but I'm tired of seeing my views and needs anticipated and pigeonholed by movement heavies. I loved the cock with barbed wire. I was also amazed to see that *GCN* had gotten the rights to a drawing that had obviously taken so much thought and labor. (Mr. Fowler's only compensation for his efforts is the knowledge that he's done exactly what he wanted to — and the pile of shit he's already getting from sanctimonious perverts.)

I found the comments of Persephone Press's Gloria Greenfield particularly ludicrous. The corporate-bland exercises in non-design that Persephone passes off as book covers have long made me gag and wince. Is that the best lesbian/gay capitalism can come up with? How embarrassing!

Give me *GCN*'s ventures into the unpopular, the unspeakable and the *undrawable* any day! Best wishes,
Rob Schmieder
Roxbury, MA

family life

Parents and children. Talk about power inequalities! A few weeks ago a rude parent sent us a note, not the first we've received of this type by any means, demanding that we stop sending our "crap" to his 16 year old son "who is straight and going to stay that way." We wrote a note to the son explaining why we weren't sending the sub, asking if this was what he wanted and offering some words of encouragement in his struggle with his family. Do you remember your adolescence? How is it possible that lesbian and gay youth organizations get so little support!

The first of these letters, dated Oct. 2, came last week in two parts, the upper half by the son, the lower part scrawled with a hatefulness we can't reproduce with mere typeset. The second letter came a day later from the son. We have withheld their names. The situation is so widespread we only hope here to remind you of the need for support for our young people everywhere.

Dear sir,
Perhaps my father wasn't clear in his letter you received. I wish to stop receiving your magazine and would like the clear details on how my subscription surfaced. I am a 16 year old male and a definite heterosexual. Please stop sending these to my current address.

Thank you,
Name withheld
NOW THAT YOU FAGS GOT IT STRAIGHT, STICK IT WHERE YOU LIKE IT! ANY MORE OF YOUR CRAP COMES HERE I WILL TURN IT OVER TO THE POSTAL AUTHORITIES!! (Dated Oct. 2)

Dearest Mike,
Earlier you probably received a letter from me saying that I don't want your paper and that I'm a heterosexual. Mike, my father was standing over me when I wrote that letter, so I am secretly writing this and I want you to forgive me. I am 16 years old, but I'm also a homosexual, and I'm trying to deal with being different. Please don't send anything to my address. I'm going to get a P.O. number and then I'll tell you about it. Thanks a whole lot for the letter. It really feels good to hear from someone who understands my desires and me. I will write you again and tell you my P.O. number. Thanks a lot!
Love,
Name withheld

GCN welcomes letters to "Community Voices." If at all possible, your letters should be TYPED and DOUBLE SPACED. Anonymous letters will not be published, but names will be withheld upon request. Letters should be addressed to Community Voices, GCN, 22 Bromfield Street, Boston, MA 02108.

"I just love those Egyptians" writes a reader from Indiana. His generous reaction to *GCN*'s "special message" makes Indiana our most *responsive* state.

Many of you are taking this opportunity to renew your subs. We love it! It saves us money and time sending renewal notices, and you won't miss an issue.

So be special to *GCN* — renew your sub, give a gift sub, or encourage your friends to subscribe.



Gay Community News

THE WEEKLY FOR
LESBIANS AND GAY MALES

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Community Voices

can't get over it

Dear *GCN*,

Re your cover picture on Vol. 9, No. 13, Oct. 17, of a man who has his genitals bound by barbed wire.

My God, how horrifying. I would have gladly cut the guy's wires off myself if it would have been possible to reach into the picture (drawing).

As a lesbian-feminist, I would still rather see pictures of naked men on happier occasions.

Having one's genitals bound physically/figuratively, is like rape. They both involve force without consent.

Just can't get over that picture.

Sincerely,
LOR Jackson
Roslindale, MA

while i'm at it

Dear People at *GCN*,

You say that *GCN* belongs to all of us so I just want to let you know how I feel about certain things. I've been reading *GCN* for a long time and really looked forward to receiving it every week here until lately. I like it because it printed things of interest to Gay women as well as Gay men, printed a lot of national news articles and I liked it because it lacked pornography.

The last two things seem to be changing. The cover of the latest issue (Vol. 9, No. 13) is an example. If it was a woman's picture instead of a man's I would still feel this way.

I will say that there's been more national news in this issue than there's been for a while. One thing that really rubs me the wrong way is the amount of coverage given to abortion issues. How many Gay people are actually affected by abortion issues? I don't think there are enough news articles printed as it is. I don't think that space should be taken up by strictly women's and feminist's issues when there are things that directly concern Gay women and men that aren't being printed, such as the clipping that I sent to you about the Gay man who had someone kill him because of his guilt feelings.

Concerning the features section: Why not have more things that are of interest to the majority of the community? If it's controversial, minority issues that you want to feature, why not more articles about Gay Christians? The subject is certainly controversial and we sure are a minority.

I was going to write to you some time ago concerning the "Gay Comedy News," then decided not to but since I'm writing, I may as well mention it. I think that was the biggest waste of time and money. You talk about the financial needs of *GCN* and the low wages that the staff is paid, then you do something like that. I don't go in for things like that but I glanced through it enough to see something that made me angry. It was a cartoon or some such thing and whoever wrote it said it was written with the help of Jesus Christ. Why do so many Gay people feel the need to make Jesus the butt end of jokes and to put down and make fun of those of us who are Christians? There are a lot of controversial issues in the Gay community that we disagree with each other on, but we don't usually make fun of each other concerning those things so why make fun of Christianity?

Those of you who do like to use religion for the butt end of your jokes: why do you always use Christianity? Why not Buddhism, Mohammedanism, goddess worship, etc.? Speaking of religion: I was very disappointed because you didn't print the announcement I sent to you about the church that's been started here. I sent it to The Washington Blade (DC) and they printed it. I wanted it printed in the News Notes section instead of the Classifieds because I thought it would be more likely to be seen and I had seen announcements of other organizations printed there. We meet every Sunday at 6:00 p.m. at St. John's Episcopal Church, corner of Quarrier and Broad Streets, Charleston, W. Va. 25311
Sue Marlow
St. Albans, W. Va.

big business

The Federal Prison Industries, Inc. Electronics Division reported the highest gross gain in sales of all the various prison industries — from \$10.3 million in fiscal year 1975 to \$14.3 million in fiscal 1976. The Defense Department was the primary customer, buying these electronic products to use in weaponry. The average prisoner working in that industry during those years made 40 cents per hour.

Appalled? Express it with the *GCN* Prisoner's Project. We need people to sort through the various resources here and follow cases so we can get this information out. For more information on the many aspects of this project, call Mike or Cindy at 426-4469.

lost in layout

Dear *GCN*,

Due to a problem on lay-out night, some important points in my article on the recent feminist forum on violence against women were either left out or distorted. The forum was entitled "A Dialogue on the Movement Against Violence Against Women — What has our focus on violence meant for the development of our movement? What does it mean for our future?" This forum was the first of a series to be put on by a newly forming coalition of Boston area feminists and feminist groups.

The article, as it appears in *GCN*, ends with my quoting Nancy Wilber, the last speaker at the forum. It ends mid-sentence, mid-thought. Wilber was talking about the meaning of our work, what messages were put out by our work, what messages people actually heard, and what are the broader messages that we are trying to get across. The point about broader messages got lost. It should have read, In addition to the messages that "we'll put an end to rape, sexual harassment, battering . . . we can unite and put an end to violence in our lives and we'll do it by organizing and supporting each other," Wilber said the broader message was "We're not going to let you control our lives. . . . When we say 'Take Back the Night' we are also saying, 'No more oppression of any woman regardless of her race, age, color, sexuality. . . .'"

The final paragraph also got lost lay-out night, and since it also was a quote from Wilber and seemed to be in response to what another panelist (Worgaftik) said earlier in the evening I thought it was important to repeat. Worgaftik had called on the women's movement to take up many other issues and join the "peoples' struggle." Many of us there felt as if she was ignoring the fact that the women's movement already had done this in many ways, and the problem was not with feminists failure to take up broader issues, but a failure of the left to take up many feminist issues. My ar-

bwmt

Dear Friends,

During this year we've exchanged subscriptions, I've grown to respect and admire your paper's conscience. I'm struck particularly by a notice — unique to your publication — which appears in the classified:

Dear Advertiser:
If race is not a crucial issue for you, why put it in your ad? It is *not* a required formula: GWM, GWF are not necessary; GM, GF would do as well, unless you really want it otherwise.

The intent is clear and uplifting. Yet, truth to tell, I'm disturbed by its implications.

There's no question that many of the white persons who advertise the ritualistic "GWM/GWF seeks same" reject people of color simply out of routine. They have never meaningfully related with a person of color — they probably never will. Oh, they encounter them on occasion — a bar, a clerk in the store, the next booth in a restaurant — but in their mind's eye, there's little distinction. The images are lazily lumped together: people of color, period.

Should they find themselves suddenly having to speak to one at a cocktail party or interviewing one, say, for employment, they behave the way they believe everyone else behaves: address them politely, hire them for certain jobs — it's all rather impersonal. It's always "them" never . . . "us." Passive racism, some call it. Racism, I call it. (Though maybe it should be labeled "colorism" to reduce the attitude to its basic absurdity.)

(There are some who may be annoyed that I appear to overlook so-called reverse-racism. If we understand racism as "prejudice without power behind it," however, color-on-white racism is virtually non-existent. Especially in the gay community where people of color have no power. Prejudice *without* power is a little like shouting at your television set.)

With the best intention, no doubt, you ask white people like these to consider omitting racial designations in their ads. The suggestion, however, is naive and, in itself, racist. It says to these white advertisers who routinely seek other whites — and who therefore routinely reject people of color — "give it a try." As if a relationship with a person of color is something "tried" like an exotic dish. As if, further, people of color are there for that purpose, ready and waiting. As if making love to one will somehow eradicate racism! "Take a black to bed! You've fucked with his body; you've fucked with his mind. Try a new twist — both at one time! Just insert penile member and — whooooooh! — all sins are forgiven. . . there now, doesn't that feel better?" Why not the same solution to anti-feminist sexism?

Dear Advertiser:

If gender is not a critical issue for you, why put it in your ad? . . . GM is not necessary. Gay person would do as well. . . .

Bring women into the male mainstream simply by

ticle ended with Wilber's feelings that the feminist movement does support other movements and that sometimes it gives more support than it gets in return. Wilber said, "How can we say (find a way to say) to the left, 'we want you to be taking up the issues of sexism as much as we are trying to show up at (and support) the things you organize?'"

In addition to the straight reporting I did of the forum — who spoke, who said what, etc., I tried in the article to draw out some of the main themes that came up during the evening. Unfortunately this paragraph, too, got left out. For those still interested, this is what I wrote: "The issues of community — what community do we feel a part of, supported by? What community are we trying to reach with our work? How do we do community organizing? Can lesbians be upfront about their sexuality in their neighborhoods and be effective community organizers? What does it mean to be effective if you are in the closet? Is that really being effective? What is political, anyway? How do we move in the right-wing climate, can we be upfront and clear about our politics and still reach out to a broader audience? All these questions were raised in the script, in the presentations, in the small groups, and in general discussion."

I'd like to thank *GCN* for printing my original article — for seeing the importance of covering the forum. Lay-out problems are a fact of life for papers like *GCN*. I'd also like to thank them for letting me take this space to clarify some points.

If anyone is interested in finding out more about the feminist coalitions, or in coming to the meetings, you can call me at *GCN*, or at (617) 632-6210.

With love,
Nancy Wechsler
Somerville, MA

bedding them down. Or the elderly; or the physically challenged. Why there's no end to the healing power of such sexual charity!

The problem, you see, is only compounded by the wording of the notice itself. The white personality that conceived the statement and which, while primarily attached to whites, has seen the "dark" and is able to "give" himself to people of color, displays little understanding of true racial preference.

You know that sexual "preference" (I prefer "origin") isn't an "issue" — a choice to be debated, a decision to be made. For the vast majority of people, it's a fact of life, pure and simple. Didn't it occur to someone that racial preference too could be a similar physical fact? As gayness for most gay people isn't a question of "really wanting it. . .", so racial preference on a sexual level is much the same. Further, as a secure gay person can handle an aware straight person's sexual preference, so a secure interracialist can live comfortably with an aware "GWM seeking same." BWMT has its hands full dealing with the racism of *interracialists* (some of us only see *two* peoples of color: those who turn us on and those who don't; we don't need the curiosity-seekers aroused by your notice!)

In considering the many ways *GCN* could fight racism — and perhaps hasn't — the notice becomes a classic tokenism. Gay interracialists and *all* gay people of color — including those who prefer each other — would like *GCN* to tackle the real issues. Why is there widespread discrimination against us when entering gay bars and baths, and when seeking gay housing? Why do virtually no gay people of color work for, manage, or own gay businesses, especially those patronized by people of color? Why are we barraged by the media's single-minded use of young, white studs to promote the gay economy — a disservice to them as well as to us all?

Why not begin (after a self-assessment of the publication and in-house attitudes) with a survey of Boston's bars? Find out how many people of color they employ. Ask a few owners their attitudes about color when hiring. And after you've all responded with the standard, ". . . but people of color don't appear to be interested," root out the real "why" and go from there.

Finally, lest my opening compliment be buried in this heap of concerns, please be reassured of our thankfulness for your goodwill — however expressed. I borrow on its strength writing you in the first place. (With most other publications, it would be a waste of breath. Recent issues of Philadelphia's *Gay News*, for example, contain a "whites only" classified for *employment!* — where does one begin with that kind of mentality?)

In truth, we are all people of color, one hue or another. And if we open our eyes and our hearts, *one* human race.

In Love,
Mike Smith, Editor
Black and White Men Together Quarterly
San Francisco, CA

puzzled

Dear *GCN*,

I always look forward to the monthly Book Review section, for I enjoy the urbanity of Michael Bronski, the enthusiasm of Eric Rofes. But I am puzzled by David Foushee's review of *Mark* by Lonnie Coleman, a novel I much enjoyed reading, but which Foushee found not "very rich in drama" and with a "rather ordinary plot." It could simply be that the novel is not the one the reviewer would have written. But in this case I suspect he has missed the real point.

Foushee writes: "Perhaps Coleman has tried to create a 'gay character' after all." I suggest that there was no need to "create" a gay character. It is surely no coincidence that Coleman, like the novel's central character Mark, was born in 1920, and that Coleman, too, attended the University of Alabama, where Coleman's first play was produced before his graduation in 1942. Mark is someone Coleman obviously knew intimately.

Foushee notes that Coleman wrote other, and to his taste, better works before the Bculah Land trilogy, but he mentions only *The Southern Lady*. Why does he not recall for us the marvelous gay episode in *Ship's Company*? (1955)? Or the wonderful and positively gay *Sam* (1959)? In comparing *Sam* with other 'gay' novels of the 1950s, Roger Austen (*Playing the Game: The Homosexual Novel in America*) wrote that the difference "is that in Coleman's novel the main character is able not only to endure but actually to prevail in day-to-day living." I suggest that the same may be said of Mark, contrary to Foushee's comment that "the book ends with an event Mark seems not to have survived." I think Mark — and Coleman — have survived.

Hubert Kennedy
Providence, RI

fine points

Dear *GCN*:

Pornography lies in the eyes of the beholder, yet sometimes the beholder is pushed into seeing pornography by the manner in which materials are presented.

For one example, in your Sept. 12 issue (Vol. 9, No. 8), page 10 shows a still taken from the movie "You Are Not Alone." Then on page 13, the same picture is used in the Nickelodeon ad for this movie. But here the boy's arm has been shortened and repositioned to provide a subliminal phallic symbol wherein the bottle suggests an erect penis.

Now THIS is exploitation, performed by the advertiser.

Sincerely,
Carla Richards
Natrona Heights, PA 15065

more squares

Dear *GCN*

Blessings for the Crossword puzzle. I stopped on page 13 until I finished. Is this the first of a regular feature? And I find no mention of the cruciverbalist! (?) Perhaps I'd better extend my subscription. Have to find another spot to cut the mounting stack of paper.

Sincerely,
(name unintelligible)

for the record

To the Editor:

It is disheartening to see contacts between Gays and non-Gays made to sound considerably worse than actually happened. Such is the case with the highly inaccurate account by Jean Vallon of an encounter between iron workers from AFL / CIO at Solidarity Day and some gay demonstrators.

I happen to have the entire encounter on film, since I was covering the event that day as a photo-journalist for a number of Gay papers. In fact my film record begins with one of the iron workers stepping in front of my camera, heading toward the demonstrators.

Facts:

— The union workers never tore the sign down or tried to. (One gestured angrily at it & his co-workers cooled him down.)

— None of my film shows even one worker with a beer can.

— There were never more than 5 or 6, and most the the hour plus, where were about 3 — not 25 as Vallon asserts.

Above all, the union workers stayed and talked. It went from angry encounter to a pleasant, low-key conversation. One even bought a pink triangle button "for a friend." Let's quit being so paranoid, and looking at all non-Gays as vicious villains.

Sincerely,
Nick Maklary
Managing Editor,
Definition News Agency

Boston Shoppers Guide

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Coalition

continued from page 3

not favor city support of a community center. McCarthy also withheld support from the Bird Sanctuary resolution; Bane cited a lack of sufficient knowledge on that question and Walter Sullivan, also an incumbent, specifically refused to answer.

School committee candidates were asked about the ordinance, whether they would vote to fire a teacher merely because he or she was gay or lesbian and whether they would favor the inclusion of material on lesbian and gay lifestyles in high school courses dealing with human behavior or family life. All those who responded gave supportive answers with the exception of Mary Blessington, who opposed the inclusion of lesbian and gay materials in high school courses, and Henrietta Attles, an incumbent, who adamantly refused to answer.

Attles' response demonstrates a problem with the coalition approach to election politics, one which surfaced in a conversation shortly before a CLGPC coffee



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for a council candidate. In Cambridge, the Cambridge Civic Association (CCA) traditionally endorses a slate of candidates who pledge support to its platform. The CCA supports rent control and its platform includes a commitment to "promote and insure equal access to all Cambridge city programs and resources for all residents, regardless of race, religion, color, sexual preference, national origin, sex, age, or handicap status." Attles is one of the six school committee candidates endorsed by the CCA and should therefore be pledged to its platform statements on sexual preference.

Attles' views in general follow those outlined in the CCA platform, but the fact that she is a member (indeed, she is the wife of the pastor) of St. Paul's African Methodist Episcopal Church may have to do with her silence on lesbian and gay issues. GCN contacted Attles to ask about her refusal to answer the questionnaire.

"I said clearly before that I was not going to comment on the question . . . and I do not intend to make any comments about the issue, period," we were told. Asked if she didn't think that the issue was an important one for the election, Attles replied, "I said I was not going to address it. I didn't tell you if I thought it was important or not."

Lauren Gross of the CCA told GCN that candidates must sign a pledge to support the association's platform in order to seek CCA endorsement. "We trust that they sign because they believe," Gross said. "We hope that they support the principles in the platform."

Gross explained that the pledge cannot, of course, be binding, but maintained that the CCA did keep a watch on its candidates after they were elected and would base its support of candidates seeking reelection on their performance in office.

In the meantime, Cambridge voters would do best to look beyond the CCA seal of approval.

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Not to teach washing before and after sex contact is to encourage the spread of sexually transmitted diseases.

PAGE 2: PERSONAL HYGIENE - WASHING THE SEXUALLY ACTIVE MALE

Careful washing after sex contact will reduce the possibility of catching VD. The germs that cause syphilis and gonorrhea, as well as some other sexually transmitted diseases, are sensitive to soap and water.

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Extended exposure or delay before washing diminishes the effectiveness of this preventive measure. Washing is doubly important since even in the absence of syphilis and gonorrhea, other sexually transmitted germs can cause infections such as NGU (non-gonococcal urethritis) or NSU (non-specific urethritis).

If lubricants are involved in the sex act, use watersoluble preparations that will wash away. Do not use an oil base that will leave a film to trap the germs.

NOTE: The foreskin that covers the head of the penis may trap germs which can cause infections. Therefore, special attention should be given to washing the uncircumcised penis.

When vaccines against gonorrhea and syphilis will have been developed, personal hygiene will remain necessary to prevent other sexually transmitted diseases. For example: A gonorrhea vaccine will not prevent approximately half of the reported cases of male urethritis which are not gonorrhea.

PAGE 3: SOME ASPECTS OF PERSONAL HYGIENE AND DISEASE PREVENTION FOR MALE AND FEMALE

Infectious germs which are always found in the lower digestive tract may be transmitted from the rectum during sex activities. Among the dangerous germs present may be the virus which causes hepatitis, and parasites which cause gastro-intestinal disorders if they enter the mouth (anal-oral route).

The male and female mucous membranes (especially those of the genito-urinary system) are highly susceptible to infection by some of these germs from the rectum, which may cause urethritis in the male and vaginitis in the female. For example: as a result of careless wiping from rectum toward vagina by the female after toilet, germs are easily spread to the vagina where they may cause infections, and from which they may be transmitted during vaginal as well as rectal intercourse. Therefore, females must not wipe in the direction of rectum to vagina

Personal hygiene before and after sex contact can be greatly aided by the bidet, a low bathroom fixture, designed to facilitate washing for disease prevention and proper cleansing after toilet. Not everyone, unfortunately, has been adequately informed as to the advantages of the bidet. It is not found, for instance, in homes or hotels in the United States, whereas in many parts of the world it is widely used and significant to personal hygiene. Good hygiene requires careful washing of genital and rectal areas before and after sex activities.

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The Reagan Cutbacks vs. 1

This article is the first of a three part series on the crisis in funding for lesbian and gay community centers. The next two articles will discuss the Pacific Center for Human Growth in Berkeley, CA, and the Gay Community Center in Seattle, WA.

by John Kyper

Like thousands and thousands of other participants in the CETA (Comprehensive Employment and Training Act) program, I was an early victim of the Reagan Administration's budget cutbacks. At the end of June, I was laid off my job as a Prisoner Services Caseworker in the San Francisco City and County jails, after 16½ months. I, at least, had known my abbreviated termination date three months in advance. My co-workers, who had been promised employment into September, were not as fortunate: They were suddenly given one month's notice for June 30th and — what's worse — were let go not long before they would have been eligible for vacation time.

It has been said that America practices the double standard of socialism for the rich, free enterprise for the poor. Conservative critics have attacked as "socialistic" the multitude of social welfare legislation enacted in the last half century. Yet programs like Franklin Roosevelt's New Deal and Lyndon Johnson's Great Society were themselves excuses for a lack of socialism in the United States, where (as nearly everywhere else) the many who are poor get poorer precisely because the few who are rich are getting richer. In reality, they were attempts to outflank more radical demands and preserve an inequitable system.

Right Wing arguments that such programs had failed were often an argument for their very success, in those instances where they had given the disenfranchised a sense of empowerment over their own lives. In other words, they had succeeded too well. Such, indeed, was the case particularly for gay agencies, whose dwindling public funding may be eliminated altogether, along with their tax-exempt status, if bills like the "Family Protection" Act are passed into law. Pioneer gay activist Harry Hay has aptly termed this particular piece of legislation "one of the first attempts at thought control in the United States. It is essentially Proposition Six on a national level," he said, referring to the unsuccessful 1978 California ballot initiative that would have purged the state's public schools of homosexual employees—or anyone coming to the defense of homosexuals.

"The riots in Great Britain are but a taste of what we may expect in the United States."

The spirit of Ronald Reagan and of the New Right exemplifies the sordidness of the Protestant Ethic at its meanest and most vindictive: The pathetic few amenities that the poor enjoy are sacrificed; services that most of the rest of us depend upon, like public transportation, are jeopardized. All for the illusory goal of stopping inflation, balancing the budget, and correcting our deteriorating economy. At the same time the Administration is coddling the biggest, most inflationary military machine in human history — a machine capable of destroying the Soviet Union, not to mention the world, several times over, as it squelches the very domestic liberty it purports to be defending — with the most bloated pork barrel ever.

Such an obscenity is the "economy" of fools. The riots in Great Britain are but a taste of what we may expect in the United States, and probably much sooner than the two years

that Margaret Thatcher's program of austerity required to build up to that inevitable explosion.

The CETA program was enacted nearly a decade ago, ironically under the aegis of the Nixon Administration. Although ostensibly a training program for the unemployed, CETA became the source of vital personnel for both hard-pressed local governments and nonprofit agencies operating on minimal overhead. It funded both bureaucrats and artists. For cities and states already on the verge of bankruptcy and reeling from the effects of tax-cutting initiatives like California's Proposition 13, the demise of CETA means massive layoffs and the dismantling of desperately needed social services. For private agencies that had used CETA to hire people who might formerly have been volunteers, the cuts mean an intensified scramble for foundation grants and the uncertain prospect of obtaining financial support from the communities being served — or extinction.

During last year's ill-fated campaign to save gay rights ordinances in San Jose and Santa Clara County, our opponents cited the readership income statistics boasted by the Advocate in order to "prove" that we are well-heeled and therefore don't need protective legislation. The myth that we're all wealthy has been used against gay agencies applying for outside funding. The question remains whether those in the gay community who do have money will be willing to share it to benefit those in the community who are less fortunate — and at what price.

Los Angeles, Berkeley, and Seattle are the three West Coast gay community centers with which I am most familiar: I work as a switchboard volunteer at Berkeley's Pacific Center for Human Growth, and I have visited and know people who have worked at the Seattle Gay Community center, and at the Los Angeles Gay and Lesbian Community Services Center. All three have had to face up to cutbacks in public funding: Seattle's Center closed at the end of August, and Berkeley and Los Angeles are struggling to survive with fewer paid workers. This piece is a comparison of the three Centers, their histories, the decisions they had to make in the face of the funding crisis, and the prospects for the future.

Los Angeles

The Gay and Lesbian Community Services Center (GLCSC) of Los Angeles could probably be called the flagship of American gay community centers. Not only is it the oldest and largest such institution, but it was the first gay organization to be granted nonprofit status by the U.S. Internal Revenue Service, in 1972. Two years later it became the first entity with the word "gay" in its title to receive federal funding. In 1975 it bought a former motel that had been converted into an office building, at 1213 Highland Avenue in Hollywood, making it the first gay center to own its own building. A Community Development Block Grant from the U.S. Department of Housing and Urban Development enabled the Center to pay off its mortgage in January of this year.

Located in a rambling two-story building one block north of Santa Monica Boulevard, the GLCSC provides services to an estimated 200,000 people a year. Its services include: an employment service, legal referral, a housing office, women's resources, welfare referral, a switchboard and information line (telephone: (213)-464-7400). An active Health Services Division includes alcoholism and counseling services and a men's venereal disease clinic. Satellite programs have included crisis housing, a now-defunct halfway house for ex-convicts and the Van Ness Recovery House for alcoholics. Until the end of March when the city of Los Angeles terminated its CETA Title VI contract, it had 84 full-time employees, 39 of them on CETA.

What was to become the Gay Community Services Center — "lesbian" was not added to its title until 1979 — began in late

1970 as an outgrowth of the Gay Liberation Front of Los Angeles. The Survival Committee of GLF, consisting of about eight people, began meeting to assess the needs of the city's gay community. In the words of Don Kilhefner, "We soon realized we were touching this sensitive need that we didn't know was there." Early in 1971 the Center was formed and rented the first of what were eventually to be three old Victorian mansions on Wilshire Boulevard near MacArthur Park in downtown Los Angeles.

The Center's founders felt a strong connection between political work and community service work. Kilhefner, Executive Director almost continuously since 1977, cites the initial written "blueprint" of what they wanted to do and how they intended to go about it. In contrast to the loosely-organized GLF, which disbanded after two years, he states, "Our foundation was extremely competently formed with a breadth of vision as far as services to the community were concerned, which allowed the Center to grow, to remain flexible and keep reinventing itself." There was a continuity of structure that enabled it to shift its mode of operation as new conditions arose.

A major concern has been in providing services to the victims of police raids and entrapment, referring them to nonexploitative lawyers and pressuring the City Attorney's office to dismiss charges. It would mobilize around incidents of mass arrests, in the bars, baths and parks, calling public meetings to protest the systematic brutality of a police department under the hand of the homophobic Chief (now state Senator) Ed Davis. From the beginning, however, the Center sought also to provide a multitude of other services that were needed. Kilhefner compares its scope to the 19th century Jewish community centers in American cities, in contrast with what he sees as the more narrow, traditional political focus of gay community centers on the East Coast, like the old "Firehouse" of New York's Gay Activists Alliance. As a result, he says, "We've reached out to more segments of the community than any other gay or lesbian organization in the country."

The Gay Community Services Center remained on Wilshire for four years, until its buildings were condemned by the City and moved to its present location. The old Center soon became legendary for beyond the bounds of metropolitan Los Angeles. Kilhefner called it "a place where a revolution of major proportions took place in Southern California. It was a hothouse where gay men and lesbian women developed a new vision which had a rippling effect throughout the country." Many people who later became gay activists elsewhere in America first trained in Los Angeles. This happened not by design, but it was something its founders had hoped for.

In 1972 it received its first grant, \$15,000 from the National Council of Free Clinics for its drug program. It became, in Kilhefner's words, "quite efficient" at getting money: "As told, the Center here has received \$8-\$10 million in public and private grants over the last ten years, which probably makes it the most successful gay group in the world for receiving funding." Much of the credit belongs to Kilhefner and co-founder Morris Kight, who was associated with the Center for many years, until he left in 1978 to work against the Briggs Initiative.

In addition, the Center built coalitions with other groups winning respect from their communities. In 1973 Don Lerner learned that the County of Los Angeles was quietly planning to keep the money it had received from federal Revenue Sharing for itself rather than distribute it around the community. He helped to form the Community Coalition for Equitable Revenue Sharing, an umbrella group of 300 community-based organizations, which successfully pressured the County to share \$35 million with community organizations serving poor and ethnic minorities.

The Gay Community

The Center's major breakthrough in obtaining federal funding occurred in 1974. After much lobbying, it received a \$1 million three-year grant for a women's alcoholism project, its largest single grant. At this time it also received \$135,000 for its VD clinic, plus a quarter million dollars for other projects. In the next several years public aid reached as high as \$1 1/2 million per year. Most of that amount came from the federal government, with smaller sums coming from the State of California, the County and the City.

Not surprisingly, this windfall began to cause many problems. "CETA was not exactly a gift," states current Executive Director Steve Schulte, "it created many problems for this agency — paperwork, inadequate salaries, poor training. Workers were vulnerable and it created resentments. I'm not that sorry to see it go; we're better off raising money ourselves."

Longtime gay activist and journalist Jim Kepner, founder and curator of the National Gay Archives not far from the GLCSC, worked at the Center as an archivist in the Educational Outreach Department during 1979 and 1980. He criticizes the "problem-solving approach" necessary to writing CETA proposals and the disruptive pattern of 12- and 18-month employment cycles, which would result in the laying off of workers and the failure to provide for continuity in programs: "Government funding leads to too much instability in what the Center's programs will be. It leads to programs that you can get money for, rather than for what is needed. You try to be innovative in devising programs that people don't need — or if they're needed, the people can't do the job."

The quality of these workers was uneven. There was a division between those who were conscientious and those who were just serving their time. CETA contracts would often expire suddenly, and programs would be abolished, redefined or combined with other programs — usually resulting in months of confusion. Staff morale would suffer. "It made for terrible instability in departmental programs at the Center," Kepner says, "and the Prison program got it the worst." Inmates preparing to leave prison would be abandoned after the workers who were helping them had been discharged, and their correspondence would pile up without ever being acknowledged, even to inform them that the program was no longer operating.

Money for followup work was almost nonexistent, even when a need was conclusively demonstrated. Kilhefner complains. With a grant from the County in 1975, Lillian Fifield performed a detailed study on alcoholism in the local gay community, the only study of its scope ever undertaken, in Los Angeles or anyplace else. She concluded that one third of the gay community was alcoholic or heading toward alcoholism. Despite the documented need, however, the Center was not able to pressure the County or the State to provide sufficient aid.

The worst effect of the new windfall, however, was a bitter strike by sixteen fired ex-employees and their supporters, which lasted throughout much of 1975. It was caused in large part by resentment from staff members whose programs did not receive outside aid. During the spring of that year, feminists and members of the Lavender and Red Union, a gay Marxist-Leninist sect, began organizing for worker control at the Center and for feminist education as a priority over what they considered the existing "band aid" approach of dispensing services to clients. After a sit-in at the Clinic, these employees were fired. Calling themselves the Gay Feminist Sixteen, they began picketing outside.

The struggle soon turned nasty, with repeated incidents of harassment of nonstriking workers and those coming in to use the Center. The woman who was its treasurer at the time was the object of particular scorn. According to Kepner, the inflexibility and intransigence of the Center's Board pushed some of the moderates into the strikers' camp. "On the personnel

questions," he said, "the strikers had valid complaints, but they handled it very, very badly." There were incidents of strikers putting sugar into employees' gas tanks, and Kepner was once spat upon when he attempted to interview the picketers for *Entertainment West*, a gay newspaper he was editing at the time. "But in my opinion the worst incidents were when men obviously in need of crisis counseling — men with no idea of what was happening — would come to the Center," he recalled. "They would be taunted, and called names like 'fascist.'"

Kilhefner felt that the strike eventually proved the strength of the Center: "It was a trial that would have destroyed a weaker organization." For a while, however, the staff dwindled under the constant harassment, and many volunteers who had not been involved in the tug-of-war simply left. But by the end of 1975 a number of community organizations rallied to its support, renting space in the building. Repercussions of the strike were felt for many years afterward: The women's alcoholism house became — and remains today — independent of the Center, and relations with the women's community were strained up until a couple of years ago. Few outside gay or lesbian groups were unaffected by the polarization of the strike: Groups felt obliged to support one side or the other. Making the decision to support the Center reinforced the growing conservatism of the Christopher Street West parade committee and of some of the student groups.

Kepner discussed some of the issues underlying the strike: "Elements of the countercultural radicals of the '60's started the Center in one climate, and the move to public funding created enormous philosophical and personnel problems. People weren't ready to be 'co-opted by the Establishment.' There was much merit in this view, but many of them became strident and doctrinaire." The strike symbolized the enormous changes wrought upon both the Center and all of the people connected with it. Ten years ago, in his interpretation, most of its founders had "felt that the Establishment was about to collapse and that the Center's function was to help lesbians and gays to survive in a failing society. There's very little left of that feeling on the Board today, even among its original founders. The fact that they were able to get funding from the Establishment altered the philosophy of quite a few of the individuals at the Center."

The use of CETA peaked in the fall of 1980 at half a million dollars, and 41 Title VI Public Service Employment slots were allotted to the Center. Even before the Reagan election, however, the handwriting was on the wall: Congress was already cutting back CETA. Four days before Christmas, Schulte says, the Center learned it would lose all of its Title VI employees. For a time there was a crisis of uncertainty over when they would be lost, necessitating contingency planning. GLCSC officials had hoped to delay the layoffs until September, but March 31 turned out to be the termination date. "The cuts were hard to organize against," he adds, "because people didn't believe they would really happen, and because people were disaffected toward CETA."

Losing half of its paid staff decimated six departments: Information/Switchboard, Counseling, Women's Resources, Employment, Maintenance, and Social Services (including housing and legal referral). Five employees were immediately rehired by using the Center's General Fund, but approximately 80% of the work of these departments is now performed by volunteers. "Essential services have been disrupted and cut back," states Gary Steele, Communications Specialist for Information and Referral. The building now opens at noon instead of 9:00 a.m. A handful of CETA II-B trainees continue to work, mostly as receptionists and clerical workers.

The Center is currently receiving \$300,000 per year from the County, and \$450,000 in City funds. Thus far it has not suf-

fered many direct effects from Proposition 13, but this may soon change. When California voters passed this measure in June, 1978, Governor Jerry Brown moved to cushion the more drastic budget cuts by distributing the State's \$5 billion surplus among the counties and municipalities. By 1981 this surplus had been exhausted, thanks partly to the passage of a further ballot initiative authored by Paul Gann, co-architect with Howard Jarvis of Thirteen. The latter initiative forbids the State from accruing a budget surplus.

The indirect effects of the policy of less and less services for everyone in general are already quite evident: The closing of the VD clinic at L. A. City Hospital has meant increased referrals; and the Center's phone load is up 30% over last year, much of it due to increased demand for services. Relations with local governments dispensing aid are problematical: The City Council and Mayor Tom Bradley's administration remain friendly — Director Schulte was an aide to Council member Peggy Stevenson before coming to the Center — but in last November's election a conservative majority was elected to the County Board of Supervisors.

Of the three departments in the Health Services Division, only Counseling has suffered massive cutbacks, but Alcohol did not fill a vacancy in its five-member staff in anticipation of a reduction in County funds in the fiscal year beginning October 1. "I guess we're fairly lucky because the Clinic and the alcoholism program did not have CETA funds," states Health Services Administrator Thom Nyland, "but when one government agency cuts funding, we can expect cuts from others." There is no money for support services, like clerical staff or postage. In recent months Health Services has begun to charge for its services on a sliding scale, but he terms the results thus far "a disappointment." Besides more vigorously impressing upon clients the Center's plight — "To assume that nobody can afford it is silly" — Nyland hopes also to attract private funding.

Increasingly, the Center has been going to the community for support. In mid-October it is holding its third annual \$200-per-plate fundraising banquet at the Century Plaza Hotel, MC'd by Joel Grey. A "Silver Circle" of major donors giving \$1000 per year is being formed. A Winter Campaign early in the New Year, patterned after the United Way, will seek out donations from individuals and businesses. The GLCSC hopes to raise \$120,000 by the end of 1981, of which it already has \$100,000. In future years it seeks to raise \$250,000 per year.

"My feeling is that the money is there and can be tapped," Jim Kepner states. "Proposition Six showed it can be tapped, but the sad thing in the gay community is that it is very, very hard to raise money for non-crisis situations." Morris Knight was more pessimistic about the dual tasks of raising money and getting volunteers in this age of inflation: "I'm not sure it's still possible. Ten years ago gas cost 28¢ a gallon and a two-bedroom house could rent for as little as \$80. Now people are fighting for survival, and the young, particularly, are not as able to volunteer."

Schulte was more guarded in his assessment of the possibilities: "If we think of the gay and lesbian community as more than simply a civil liberties issue, but as a minority trying to build its own institutions, we haven't been very good, financially. We haven't seen ourselves as a community and built our philanthropies. We have to find wealthy donors and not so wealthy donors, and get them to support us with their donations. I don't think it's going to be as simple as telling people we need money. We need to be accountable to the community. Development of community needs to be a *religion*. Other minority communities, like the Chicago community, have recognized this need and have begun to support their own institutions. I feel encouraged because we're beginning to receive support. But we still have a lot of work to do."



Gettin' The Words Across

By Amy Hoffman

After returning from the October 1-4 Women in Print Conference in Washington, DC, I felt something akin to what goddess worshippers must feel when they return from the Michigan Women's Music Festival: inspired, excited, exhausted, affirmed and informed. In my role as a *GCN* editor I learned all sorts of practical skills from how to negotiate a contract with a printer to how to design a direct mailing that would be the envy of a Richard Viguerie. In addition, the conference had a wonderful effect on me, personally, which I had never anticipated. As my weekend with about 200 other feminist printers, publishers, bookstore owners, archivists and journalists progressed, I began to feel more confident and buoyant about my work than I have in years. Not only that, but I was able to take my new optimism home with me — and I haven't crashed yet.

Most of us at the conference had never had an opportunity to get together with other "women in print" and talk about what we've learned about how to keep our various projects, as well as ourselves, alive and healthy. It's easy to start feeling isolated with our political struggles and our cash flow problems, and, as in consciousness-raising, it was heartening to discover that most of the issues we face are neither unique to our particular enterprise, nor always insurmountable.

Over fifty workshops were scheduled during the four day conference and, since one woman can only do so much, I made it to only a fraction of these. I'd like to share some of my experiences at the conference, and hope that others will write in with thoughts from their own perspective.

The first workshop I attended I ended up in by mistake, since I have trouble reading maps and went to the wrong room. However, I became absorbed in what was happening and decided to

stay. The workshop was entitled "Beginning Publishers Ask Questions of Experienced Publishers," and we talked about how to publish books: printing, budgeting, pricing, distributing, and promoting them. I, like many other word-oriented types, dream of starting a small press someday, and the workshop gave me an idea of what it would actually mean to live out this fantasy. The discussion focused on managing a publishing business, rather than the choices a feminist publisher must face when deciding what to publish.

Even after living through a decade of contemporary feminism, part of me is still surprised and delighted to discover women (including me!) who are creative and knowledgeable in "non-traditional" ways. In both this workshop and another about finances for periodicals, I was struck by how we have not only learned these non-traditional skills, but invented new ones, and new ways of applying old skills which are consistent with our values and circumstances. We've created our communication networks with almost no "resources" in the traditional sense (money), at all. (In the publishing workshop, one woman explained that she had financed her press by "borrowing money from women with access to money." "Who, bank tellers?" another responded.)

The dismal side to this equation comes to light when a publisher actually figures out the costs of producing a book. None of the publishers seemed to figure in their own labor, or the money they may be contributing out of their own pockets for overhead. Almost everyone at the conference, except the bookstore women, had to have a straight job to support her publishing or journalistic habit.

Several workshops at the conference addressed issues and discussed the projects of women of color, working class, disabled,



An informal caucus.

JEB

and other minority women. As a (white) editor, I found "Issues Confronting Third World Women Writers and Editors" particularly helpful. Maybe it's just that I need to leave this segregated city of Boston more often, but I felt that we were less defensive and more able to open up to each other, listen, and give and take criticism in this workshop than at some other discussions of racism between women of color and white women that I've attended. The fact that the workshop was not abstract, but centered on the specific ways living in a racist society comes down in our work also helped us to have a fruitful discussion.

Much of the discussion centered on how difficult it is for third world women writers to create an identity and an authentic voice. Women of color may have trouble thinking of themselves as writers — never mind getting published — because the forms their writing takes and the stories it tells may not conform to what white people have defined as "literature." A black woman at the workshop explained her reluctance to write because it is a painful struggle for her to peel back the layers and find out "who's the me that's writing." Gloria Anzaldua, one of the panelists, talked about the fear of betraying one's people or oneself that can be involved in this process, and of the importance for third world women of finding their own heritage, "building our

own house." After going through this process of finding their voice, women writers of color may then discover that their writing has been distorted or destroyed by white editors when it does get into print.

"Black women think they can't write because they're told they can't write," exclaimed one black woman. Another panelist, Cherrie Moraga, talked about the problems in critiquing work by someone from another culture and how crucial it is for women of color to be in positions where they decided what to publish. A white woman added that feminists can't go on publishing token pieces by women of color and then publish work by white women which is written as though the whole world's white. The publication of work by women of color will begin an expansion of everyone's understanding of what women's experience is, a change in our visions and values. "If you're irritated by something," said Cherrie Moraga, "that's the time to look further into that piece of writing. There may be something there."

And then came the workshop on "burnout," where all of us committed, compulsive women got to make jokes about our exhaustion, bitterness and disillusionment and, at least for me, the process turned out to be cathartic. I left feeling relieved and energized. One woman, when explaining her role at the conference to someone earlier in the day, had

said, "I'm a bookstore." I knew how she felt: I'm a newspaper. After expressing some of my frustrations with my work, I was better able to feel how much I also love it.

Saturday night there was a party, and we got to dance and talk with new friends, and to see examples of the work we all do — there were display tables all around the room. One nice thing about the organization of this conference was the ample time allotted between workshops for eating, talking, or escaping. The party felt like a celebration of our new networks and relationships.

I had to leave early Sunday morning, but the program for the day was for all the different sections of the conference to meet in their own groups: bookstores, periodicals, publishers, printers and archivists. Afterwards there was a general meeting when the sections, as well as the women of color, working class and Jewish caucuses gave reports.

After a well-deserved ovation for the organizers and a commitment to have another conference in two years, everyone began to make her way back home. Tiring and pressured as such conferences always are, we each brought with us something special — an understanding of ourselves as part of a vast network and a belief that we can struggle to expand the universe of our many varied experiences . . . and we can do it in print!



Four of the five founders of the Kitchen Table: A Women of Color Press, which announced its establishment at the conference. L to r: Hattie Gossett, Audre Lorde, Barbara Smith, Cherrie Moraga. JEB

Gay Persons as Whole Persons

By Paul Crego

On Tuesday, October 6, the Boston University School of Theology, in conjunction with its Fall Convocation lecture series, held a workshop on "Homosexuality and the Ministry." This year's Convocation, in general, focused on several justice issues which confront the church. Dr. Susan Thistlethwaite and the Rev. Joanne Brown, instructors at the School of Theology, touched upon some of the problems faced by gay men and lesbians in the ordained ministry. Specifically addressed were the policies of the United Methodist Church with which the B.U. School of Theology is affiliated. The ensuing discussion among the approximately thirty persons in attendance was often emotional and made apparent some of the particular difficulties which are faced by gay persons in their relation to the church.

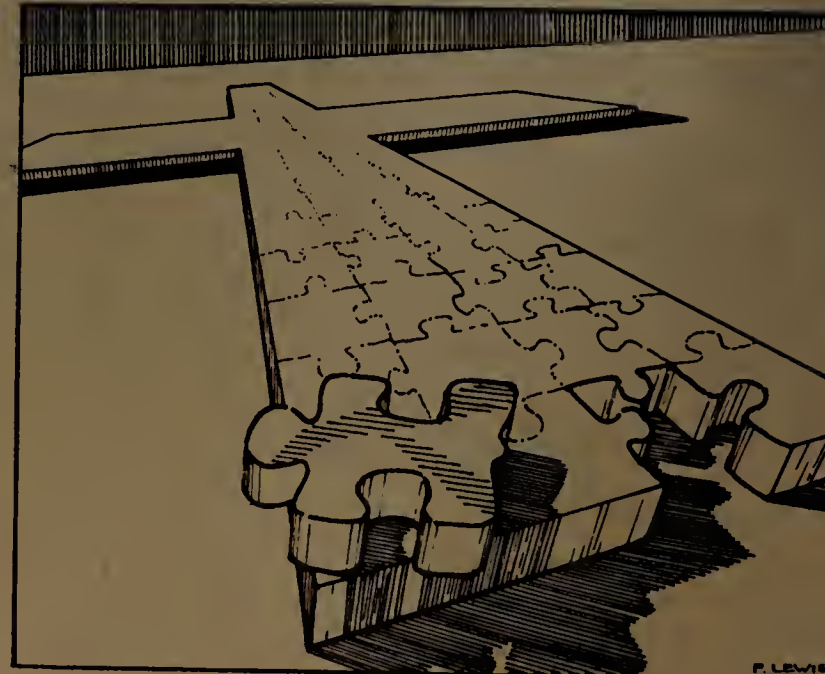
Thistlethwaite, an instructor of theology and an ordained minister in the United Church of

Christ, brought up the problems of biblical interpretation in relation to gays within the church. She spoke of the so-called "terrible eight" biblical passages (e.g. Leviticus 20:13) which are cited by anti-gay religionists to prove their point that gay men and lesbians are not fit for ordination. In response to the literalism of these persons, Thistlethwaite proposed a "hermeneutic of suspicion." This method seeks to incorporate one's personal experience into biblical interpretation. As in her own personal experience, and in consonance with her feminist perspective on issues of sexuality in general, a realization that gay persons were carrying on valid ministries within the church indicated to her that the traditional interpretation of the aforementioned scriptures was suspect. A re-interpretation, given impetus by this suspicion, makes possible a tolerant, even affirming, view of gay persons and their ministry.

Brown, an ordained mini-

ster of the United Methodist Church and instructor of church history at Boston University, focused on the policies of the United Methodist Church in regard to homosexuality. The basic statement from the 1980 United Methodist *Discipline* (a guide for church order and policy revised once every four years) on homosexuality was read:

Homosexual persons, no less than heterosexual persons, are individuals of sacred worth who need the ministry and guidance of the Church in their struggles for human fulfillment, and the spiritual and emotional care of a fellowship which enables reconciling relationships with God, with others, and with self. Further we insist that all persons are entitled to have their human and civil rights ensured, though we do not condone the practice of homosexuality and consider it incompatible with Christian teaching.



P. LEWIS

The duplicity of this statement was discussed with special emphasis on its implications for gay men and lesbians in the ordained ministry and preparing for the ministry. While the *Discipline* remains

somewhat ambiguous about gay persons and candidacy for ordination, the section which refers to the offenses for which ordained persons can be tried and dismissed

Continued on Page 12

The Other Side of the Wall

The pressure to silence and eliminate lesbians and gay men increases daily. Many of us have already been snatched from society and hidden behind bars. Those of us who have the privilege of mobility are responsible for creating avenues of communication with our brothers and sisters in captivity. Prisoners need support as well as a place to articulate their struggle and share information about how the "law" is carried out. Prisoners'

experiences vary widely, depending on the branch (local, state, federal, "mental"), security level, state, "crime," and individual person. Prisoners' oppression reflects both the struggle of lesbians and gay men everywhere, and special problems that stem directly from the prison system itself. In addition to this monthly column by and for prisoners, GCN runs a prisoner section on the last page of every other issue.

Prison Labor

By Chris Kell

There are three industries in Florida — tourism, oranges, and prisons. Tourism and oranges have their ups and downs, but prisons can always be filled past overcrowding. The federal funding keeps coming in, and the pig farmers can get a job at the nearby pen. 21,000 prisoners and rising puts Florida second in the nation, under Texas. There are always some foolish out-of-state people who will come here and get into a minor scrap and help the ol' economy. I'm from Michigan, so I'm called a yankee, with scorn. Personally I never had a thing against the Florida people, but they sure don't like yankees. Oh, they enjoyed my \$1400.00 income tax return well enough.

If it wasn't for my mouth, Judge Cobb the slob would never have heard from the Yankee's Corner. My lawyer tried his best, I often wonder why I hired him. It must have been my unastrophysical time of the century. Here I am facing five years for stealing two six-packs and I turn my life savings over to a pig farmer wearing a 1961 suit, five inches too high, showing a good four inches of white Sox and telling me to throw myself on

the mercy of the court.

"Guilty, Your Honor, but truly sorry." (Thinking of the \$1400 and the five months spent in jail already.)

"You're charged with burglary, this is quite serious!"

"Yessir, I know. I walked in the place but it was wide open." (The police said someone broke windows all over the city that night.) "I just walked in and when I stepped out, there was Officer Friendly."

Your Honor gave me three years. As I was being led away, my lawyer said, "Don't worry, you'll

be out in 11 months." 28 months later... still doing that time.

One of the sad parts of the prison system is that after you're sent up, they want you to work. I was at Brooksville Road Prison, where we loaded trucks and went free all day long to dig holes. I told the captain there'd been some mistake, I was supposed to be locked up, why was I being released ever day to work for someone for free? I said, "Someone's making a lot of profit off me. No, I don't believe I'll do any work for Florida."

Continued on Page 13

This is the Place

By Ella Simmons

The matron has made her check, now the hard shell of a woman opens and out comes the real hurt, the needing and wanting. You lay there with your emotions boiling inside where no one can see them.

You are riding an emotional roller-coaster, and it takes you to a place that you've heard about, but never really known about — until you entered it yourself. It's a place where you strive to remain civilized, but you feel yourself losing ground, and you know it; where you go to bed before you're tired; where you escape momentarily by reading, playing cards, daydreaming or writing, as I'm doing now.

Here's where you know you're being punished. You find gray hair overnight or your hair starts to disappear. It's a place where false teeth are common because of a lack of vitamins; where your eyesight turns poor 'cause you strain to read with little light; and where you endure aches and pains that you've never had before. Here is where you grow old, and worry about it. A place where you hear of another inmate who is getting a divorce, and you never knew she was married.

Here is where beautiful dreams are born, but they die a harsh death because they can't be shared

Continued on Page 12

A Struggling Gay Lifer

By Dalton Loyd Williams

Day 2,072:

As a man, and as a convict serving life in a Texas prison, it is my obligation to demand of my keepers that I — as well as my prison brothers — be treated as human beings.

Since October 4, 1974, without ever being told why, I have been in segregation and have struggled against the arbitrary and oppressive terms of my confinement. For my efforts, I have been beaten, degraded, humiliated, raped, and threatened with death by my keepers.

Yet, I flatly refuse to bow down in submission. My keepers are my enemy, my oppressor, and I will fight them with total resistance until my dying breath.

On March 20, 1980, my newest 1983 Civil Rights law suit (see pg. 13) — which was extensive and well prepared — about the unconstitutional conditions existing within the segregation facilities at the Ellis Unit, was served on the prison officials by the U.S. Marshall.

Then, on March 27, 1980, after the sadistic pigs had conspired a plan to have me killed by an inmate, and after they had threatened my life numerous times and had subjected me to abusive conditions and treatment for years, the pigs "suddenly" offered to release me from segregation and made elaborate promises that I would no longer be harassed. Filled with distrust, I refused the generous offer.

Three days later, on April 1, 1980, I was ordered from my cell, handcuffed, paraded down the main hallway as an example for all to see, and taken before the newly formed "Unit Classification Committee." I was the first segregation prisoner to appear before the Committee of redneck pigs. It was my first taste of arbitrary prison due process. I was not allowed to confront my accuser, nor call witnesses, or present evidence in my own behalf.

Although the charges were totally false, the Committee accused me of killing a guard and several unarmed inmates, of being a heavy drug user, of being a dangerous escape risk, and of being convicted of crimes I had never heard of. Then I was stripped of all rights and privileges. All my personal belongings were taken from me, even my toothbrush. And I was moved to a strip-cell on deathrow.

I, and other writ-writers, flooded the federal court with petitions seeking relief from the arbitrary treatment. But our pleas have fallen on deaf ears. The federal district court at Houston has refused to grant injunctive relief.

On May 12, 1980, when the pigs saw the court was not going to reproach them for their sadistic game, they retaliated against every prisoner in segregation — except one snitch — by stripping the prisoners of all their rights and privileges, and taking most of their personal belongings. As a final measure, all the writ-writers were moved to different deathrow and solitary cellblocks away from the main body of segregation prisoners where the men would be without legal assistance.

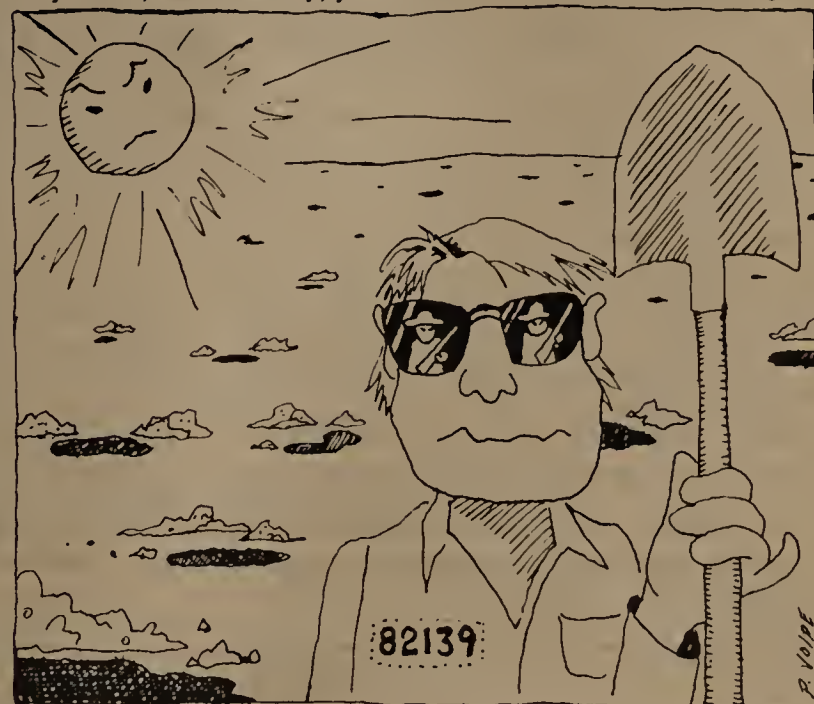
For 62 days, I have not gotten to brush my teeth, comb my hair, or smoke a cigarette. I am forced to shower with handcuffs on. What few times I have been allowed out of my cell for exercise, I have been compelled to wear handcuffs and am locked in an unsupervised area with death-sentenced prisoners who are not in handcuffs.

The intentions of the pigs are clear. They are shackling me where I cannot defend myself and putting me in a dangerous situation where I can be killed.

Now, because I dare to be a man, because I refuse to be ashamed of my homosexuality, because I have repeatedly demanded humane treatment and confinement conditions, because I dare to stand up for my rights and those of my prison brothers, and because I have taken my complaints to the courts, the redneck pigs have retaliated against me and every prisoner in segregation by making the conditions of our confinement even more ominous and repressive.

Still, I struggle on. Why? Because I respect myself. I am proud of who I am and of what I am. And never... never will I be satisfied with anything less than humane treatment and confinement conditions.

Perhaps I will not live to see changes made in this prison system. Perhaps I will never receive the help and support that is needed to win this battle against arbitrary oppressiveness. Perhaps I and my struggling brothers will be beaten to death tomorrow. But... I shall continue to struggle for human rights in this prison until I am no more.



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The Place

continued from page 11
with anyone who really cares. A place where there is never the sound of honest laughter.

This is a place where, if you have a lover or you're married, you are afraid that their love will die because of your absence. You start telling yourself that you don't blame them for wanting a real live woman, instead of a fond memory.

Yes, this is the place where you feel nobody wants you or needs you and that the outside world will go on without you; where you begin to feel sorry for yourself, then get disgusted for the feeling. You try to be happy, but never with complete success.

You see, only hurt and loneliness live here, but if you can survive this place, you can carry on and begin anew!!

Whole Persons

continued from page 10

lisets practices "incompatible with Christian teaching," an obvious reference to the passage cited above. While no person has been tried for such an offense, Brown pointed out that several persons had been forced to resign their ordination, having been threatened with a trial, during which their sexuality would be made a public spectacle. These persons have left quietly enough so that the United Methodist Church has not been forced to deal openly with the issues, but loudly enough so that others have been intimidated deeper into the closet.



Pauline Guillermo

The United Methodist policy, as other denominations with such discriminating policies, has created a second class membership within its fellowship, such that all gay men and lesbians within the church are deprived of the very affirmation of their human fulfillment which the church pretends to address.

The discussion which followed the presentations by Brown and Thistlethwaite brought out several

issues and was often marked by noticeable tension as sharply opposing views were expressed.

One local pastor, in response to the tolerance and acceptance urged by the presenters, introduced the issue of appointability of gay men and lesbians to local churches. He spoke from the misconception that gay persons would frequently use their pulpits to publicize their lifestyle. The consternation he provoked gave rise to an immediate reaction, namely that appointability should not be the basis on which ethical decisions of the church are made. The same argument could be used against women and minority persons, since they are not "appointable" in many congregations.

Another relevant passage from the United Methodist *Discipline* was brought up during the discussion. This is the one which prevents Methodist funds from going to groups or committees which "promote the acceptance of homosexuality." Although this has never been applied to any group, Brown claimed, it has been used by many as an excuse to oppress gay persons, and effectively stifles dissent from the official policy of the church.

More conservative views were also expressed at the workshop. A couple of persons tried to create an argument on ordination of gay persons starting with the premise that homosexuality is a sin, and then asking the question whether certain sins make one ineligible for the ordained ministry. In response, these persons were urged to separate homosexuality from their list of "sins" (wife beating and others had been mentioned) and to learn more about gay men and lesbians and the positive role that they do play in the life of the church.

One of the more constructive parts of the discussion came in reply to a question as to how we are to go about educating congregations to deal better with gay persons in the ministry. It was pointed out that among Methodists, Affirmation (United Methodists for Gay and Lesbian Concerns) is available as a resource for groups within the church which desire to confront the issue in an atmosphere of reasoned discussion, as opposed to the emotional fury which has characterized much of the debate in recent years.

The reconciliation of gay persons to the Church, especially to denominations with oppressive policies such as the United Methodist Church, will not be easy. Eventually those denominations which persist with discrimination will lose gay men and lesbians from their midst and will be the worse for that loss. The next General Conference of the United Methodist Church will be crucial in this context. It is expected that the conservatives (of the so-called "Good News" movement) will attempt to legislate even more oppressive policy toward gay persons.

Brown emphasized, in a post-workshop discussion, that the ministry of gay persons should not be considered in the isolated context of the ordained ministry, but should be considered in the broader context of the ministries of all persons in the church. This will come about as individuals become acquainted with gay men and lesbians within their local congregations and realize their contributions to the fellowship. This will take a certain amount of courage on the part of some individuals, precisely because of the all too often oppressive atmosphere which has been created. But many people will be unable to understand gay persons as whole persons, of whom their sexuality is just one part, unless more gays within the church are open. Hopefully, this spirit will create an atmosphere in which a person does not have to fear that he/she will be shunned for being open in a religious context.

Just Another Cute Priest Theater

Mass Appeal

By Bill C. Davis. With Milo O'Shea and Eric Roberts. At the Wilbur. Through October 27. Directed by Geraldine Fitzgerald.

There are some things that all theatergoers should be wary of: cute children who die on stage while their parents look on helplessly; Shakespearean plays with "new" concepts like a *Measure For Measure* set in corrupt Saigon during the war; lighthearted, though serious, social dramas that feature lovable (and usually ethnic) clergy. Although *Mass Appeal* has no on-stage child death, and its (*Measure for Measure* type) discussion of the virtues of sexual vice is somewhat incidental to the plot, it damns itself — beyond redemption — by the most awful, cute, lovable clergy since *The Singing Nun* hit the top 40 in 1964.

Mass Appeal was a big hit last year at the Manhattan Theater Club; it's been restaged and sent on tour before entering the pearly gates of Broadway. And although it may please the Irish Catholic sensibility of Boston (which I'm sure must be purgatory for the touring companies) it's hard to imagine that its soft-hearted/soft-headed, TV sit-com style and "moral" will please or entertain the more jaded audience.

Essentially an update — with a bi-sexual subplot — of the Barry Fitzgerald/Bing Crosby priest movies (*The Bells of St. Mary's*, *Going My Way*, *Say One For Me*) *Mass Appeal* plucks at the same heart string and sentiments as the

most predictable post-war "heart-warming" Hollywood films. Milo O'Shea (known to most American audiences as Leopold Bloom in the film *Ulysses*) is Father Tim Farley, a jovial parish priest who gives his flock whatever they want to hear, accepts large quantities of sparkling burgundy from them, and falls asleep counting his comforts. (He, of course, has lost his original vision of bringing Christ to the people.)

Mark Dolson is a seminarian with a varied sexual past — "yes, both" he tells Farley when questioned on his past lovers' genders — who is idealistic and rebellious. The conflict is too obvious to describe. Needless to say, both men learn something from the other and each ends up a better person and closer to God (although it's unclear if they'll get rave reviews).

This sort of faith lost/regained tale worked better when Graham Greene did it in *The Potting Shed* (actually it worked better in *The Bells of St. Mary's*, but at least that had Ingrid Bergman singing the title song). Although the plot may be somewhat updated, the writing isn't. You can predict to a matter of minutes when the climaxes will occur, guess the ending, and see the careful structure building up to each little character epiphany (like shoes falling in the night, there are two in each act). I suppose this is what used to be called "well made" (a term I always thought better applied to beds than plays), but now comes

too close to the conventions and metier of TV junk writing to be comfortable or entertaining. (*Mass Appeal* is the sort of play in which an announcement of Bingo on Tuesday night gets a big laugh.)

But what is perhaps most annoying about *Mass Appeal* is that it raises serious social questions — gayness, women priests, the role

of the church — and only uses them as an interest-getting gimmick upon which to hang the plot. And although it may pretend to be about such universal issues as "responsibility," "self respect," and "matters of conscience," it is really about a cutesy older priest interacting with a cutesy younger seminarian. (No, Virginia, there is no love story here, repression being

the root of all virtue.) Like the all too fallible Father Tim Farley, *Mass Appeal* gives the congregation what it wants to hear: nothing. Questions are raised and avoided, characters are drawn and then sentimentalized. *Mass Appeal* is popular theater at its worst: it offers the salvation of "ideas" and then comes across with pulp. There ought to be a canon law.

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prisoners' rights

Prisoners do not have any *enumerated* rights, and are in fact denied many rights that are provided for in the constitution and in the law. Because of the militancy of the imprisoned Black Muslims during the sixties (who filed countless freedom of religion suits), precedent was set for prisoners to file suits challenging the constitutionality of aspects of their imprisonment. Some

prisoners have filed suit challenging the constitutionality of being imprisoned at all. Partly as a result of this flurry of suits written by prisoners (filed pro bono) President Carter signed into law the Civil Rights of Institutionalized Persons Act (also called Public 96-247; the Revised Statutes of the United States, 42 U.S.C. 1983; or 1983 Civil Rights Act, for short) on May 23, 1980.

The act authorizes the Attorney General of the United States to initiate actions against, or intervene in the administration of "correctional facilities," detention centers, juvenile homes, and "mental" hospitals. It does not outline particular guidelines for the proper administration of these institutions, but allows suits to be filed when it is believed that "grievous harm" has been wrought or that "there is reasonable belief that such deprivation is pursuant to a pattern or practice of resistance to the full enjoyment of right, privileges, or immunities guaranteed by the Constitution or federal law."

Unfortunately, cases that challenge the constitutionality of anything take a great deal long to wind their way through the system

than cases that seek relief under specific statutes. Also, the prison writ writer must somehow show in her/his suit that prohibitions on receiving mail, or being subjected to arbitrary relocation or solitary confinement, or poor medical care, or a myriad of other things that seem "reasonable" to prison officials, are actually constitutional violations.

Labor

continued from page 11

"You're going to work or go to Jail," said the captain. (They tell people in prison they will go to jail, which means solitary, and has a few advantages. Most prisoners get real scared.)

"I'll put it another way, captain," I said. "I don't dig! I don't dig little holes! I don't dig big holes! I don't dig, period!"

Two months in the hole, and I was transferred to Zephyrhills. I was in and out of solitary three times before they ever got a change to find out I don't work. Finally one day, I was told to work on inside grounds squad.

"Oh, I don't work," I politely informed the off duty pig farmer.

"You get over and report to Sargent Sweat right now for work," bellowed the unwashed man.

"Sir," I said. "Apparently, you don't know who I am."

Thirty days in the hole.

I'm back in the hole again, this time for refusing to work (ha, ha!). I went to sick call and the doctor says I have a kidney infection and a vitamin deficiency, but then he tells the officials that besides these minor things, I'm fit to dig holes all day.

Well, I've got about a week or so left on the thirty days this time.

(ed. Prisoners in solitary frequently get ailments resulting from inactivity and poor diet. Prisoners in solitary confinement get even less than the usual, sparse amount of exercise and the food they get is even worse than that served to the general population. In many prisons, food served to solitary prisoners has about 400 calories, very little protein, and no or foul taste. It is generally referred to as slop.)

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GCN SPECIALS

CHASTITY BELT?

GCN needs a cash box with a lock. Any small metal box with lock and key would help us. It seems we have a thief among us, against whom such medieval precautions needs must be taken. Alas... Anyone willing and able to help, please call Mike at 426-4469. Thanks.

ADVERTISING MANAGER

Gay Community News is looking for an Ad Manager. Sales or advertising experience helpful as well as a commitment to eliminating exploitation of women & men in advertising. Salary, commission & health insurance. December 1 opening. Work in a progressive lesbian & gay environment! Contact Deni Ozan or Amy Hoffman at GCN, 22 Bromfield St., Boston, MA 02108, (617) 426-4469.

FREE GCN!

If you are organizing or attending a convention, workshop, or meeting and would like to distribute free back issues of GCN, please send name and address to which they should be sent, number of copies desired, date needed by. Please give 5 weeks advance notice. Write to GCN Promotions Dept., 22 Bromfield St., Boston, MA 02108.

THURSDAY

GCN proofreading and layout (basically cutting and pasting). No experience necessary. We'll teach you all you need to know! Proofreading begins 5-ish and layout 6-ish. 22 Bromfield St. (near Park St. and Washington St. subway stops), 2nd floor. 426-4469.

FRIDAY

Come to GCN office, 22 Bromfield St. (near Park St. subway stop), 2nd floor, anytime after 5 for as long or as short as you like (until about 11pm) to help send the paper out to subscribers. (There are LOTS of them and we do need help!) Refreshments and good times. Men and women welcome. 426-4469.

GCN NEEDS INDEXERS!

GCN has an index system which is falling behind and thus a valuable tool is not fulfilling its function.

Indexing requires a willingness to follow the existing framework which was established some years ago; it's too late to start all over. Indexing isn't particularly creative work; in fact, some people might call it drudgery. However, if you'd like to make a modest contribution to the cause of Lesbian/Gay scholarship and if you have some time (VERY flexible hours) we'd be more than happy to show you what needs to be done. Call Mike at GCN 426-4469.

DEAR ADVERTISER

If race is not a crucial issue for you, why put it in your ad? It is not a required formula: GWM, GWF are not necessary; GM, GF would do as well, unless you really want it otherwise.

Volunteer typists needed. Set your own hours. Call Amy or Mike at 426-4469 and they'll tell you what is needed at the time. Thank you.

ORGANIZATIONS

IDENTITY HOUSE

Lesbian, gay, bi, peer counseling and groups. Rap groups: 2:30-5 pm Sat. for women, and Sun. for men. Free walk-in counseling. Sun.-Tues. 6-10pm. Donations accepted. 544 Ave. of Americas, NYC. (212)243-8181.

Socialist-Feminist Discussion Bulletin; articles on: Trends in the women's movt, reproductive rights, lesbian/gay liberation, community org, wking women, soc-fem theory. Available from: Solidarity, a Socialist-Feminist Network, 4360 23rd St, SF, CA 94114. \$3.95 (inc. postage). (c)

BOSTON LESBIAN/GAY CATHOLICS
Dignity/Boston sponsors a liturgy for Lesbian/Gay and concerned Catholics every Sunday at Arlington Street Church (Boston), right side entrance on Arlington St., at 5:30 pm. For info call Dignity/Boston M-F 7-10 pm, Sun 2-5 pm, 536-6518. DIGNITY/BOSTON 355 Boylston St, Boston, MA 02114. (c)

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JOIN INTEGRITY

Gay Episcopalians and Friends. Chapters in major cities, worship program, social events. Free publication sample on request. Write J. Lawrence, 10 Mercier Ave., Dorchester, MA 02124. (617) 262-3057.

In New Jersey, the Gay Activist Alliance /Morris County meets every Monday at 8:30pm using facilities of Unitarian Fellowship, Normandy Heights Rd., Morristown, NJ. Info: (201)691-0388.

D.O.B.

Support organization for lesbians, 1151 Mass Ave, Camb. Old Camb Bap. Raps every Tues & Thurs, 8 pm. 35+ raps 2nd Weds & last Fri, 8 pm. Softball all Sundays, 3 pm, thru Oct. Magazine Field. Bi-monthly magazine FOCUS \$8.00. Monthly social & fund-raising event. Info & office hrs 661-3633. All women invited to participate. (c)

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NH LAMBDA

Box 1043, Concord, NH 03301. Concord: 224-3875, 746-3339; Dover/Portsmouth: 431-1541. CRISIS LINE: 483-2592, Sun, Mon, Wed 6-9 pm. A statewide organization, meeting the third Saturday of every month. Support, education, and political action, since 1976. (45)

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PUBLICATIONS

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Mail order lesbian/feminist annotated booklist. Send three first class stamps. Womenspace Bookstore (GCN), 2401 N 32nd St., Phoenix, AZ 85008. (21 ex)

Monthly calendar of women's events in Maine, New Hampshire and Vermont. \$1 for sample issue. \$7.50 per year. Write: Full Circle, P.O. Box 235, Contook, NH 03229. (15)

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Maklary's Digest. Different. News-photos, condensed articles. Stuff gay "leaders" don't want said. \$10, 10 issues: Definition News, 1930 Columbia Rd NW #816, Washington, DC 20009 (15)

Mid-American Gay Community news published by The Independent Bugle Publishing Co. 722 West Central, Oronogo, MO 64855. Sample copy \$1.00 (15)

HOW GAY IS YOUR LIBRARY?

Pamphlet of tips for non-librarians on how to get gay materials into libraries, available from the Gay Task Force of the American Library Association. "Censored, Ignored, Overlooked, Too Expensive? How to Get Gay Materials into Libraries" explains library selection policies in a general way, and tells how you can get a library to buy more gay books & periodicals. Also tells what to do if library refuses your request; why gay bks are sometimes kept where you have to ask for them; & how to donate materials to the library. \$1 to Barbara Gittings — GTF, P.O. Box 2383, Phila., PA 19103. Bkstore & bulk order discount available. More info: Barbara Gittings (215)382-3222. (c)

Free lesbian catalog of books, send two 15¢ stamps, Womankind Books, Dept GCN, 1899 New York Ave., Huntington Station, NY 11746, (516) 427-1289. (12)

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Calendar

weekly events

Boston, MA — Front Runners Boston, gay and lesbian running group. Info: 825-0181.

Boston, MA — Chiltern Mt. Club. Regularly scheduled sports events and general info #s for outdoors events: general #s: John 275-1336 and 864-0823; volleyball Dee 266-2147; swimming 227-5363; basketball 236-1914.



sunday

Boston, MA — Oasis, a coffeehouse with entertainment. Open hoot on first Sun. of the month. Bring talents and instruments. 355 Boylston St. (chapel entrance). Doors open at 7:30pm and close at 8pm. \$2.

Boston, MA — Gay and Lesbian Physicians of New England. Second Sundays. 2pm. Info: (617) 482-6874 or 247-5485.

Boston, MA — Musically Speaking. Women's programming music, ideas and announcements. Cali Melanie at 494-8810 with events and comments. (WMBR, 88.1FM) 1-4pm.

Boston, MA — Boston's Other Voice. Weekly discussions of problems facing the lesbian/gay community. News, interviews, calendar, music. 10:30pm. WROR, 98.5FM

Orleans, MA — Shoreline, a gay social group alternative to the bars on Cape Cod. Second Sundays. Info: Box 1614, Orleans, MA 02653.

Acton, MA — Central Middlesex Social Club meets at 7:30pm. Info: Call Joe at 263-9607. All are invited.

Concord, NH — NH Coalition of Lesbians and Gay Men. First Sunday of the month. 1-5pm. Statewide political action group. Info: (603) 485-3144.

Northern VT/NH — League of Gays (LOGS), a gay men's support group, meets on the first and third Sundays for business meeting, socializing and a meal. Info: (802)633-4047 or 626-3618, or write: Box 703, St. Johnsbury, VT 05819.

coming events

oct 26 mon

Amherst, MA — Harry Britt, gay San Francisco supervisor, will speak at Hampshire College. Main Hall, Paterson Bldg. 8pm. Info: (413) 549-4600x273.

27 tues

Boston, MA — "The rise of the New Right and its impact on the legal profession" will be debated at the New England School of Law, 154 Stuart St. Room 204. The Human Life Amendment and the Family Protection Act will be discussed. 6-8pm. Info: 451-0010 ext 239.

Salem, MA — "Gays, lesbians and liberals: uncomfortable bedmates?" discussion of the political status of the gay movement. North Shore Gay and Lesbian Alliance. Abbot Hall, Grace Episcopal, 385 Essex St. 7:30pm. Free.

Boston, MA — Halloween Party to benefit the Old West Group, a young men's social org. At the 1270, 1270 Boylston St. \$2 admission. \$50 best costume.

Cambridge, MA — Harry Britt, San Francisco City Supervisor, will be speaking on "Progressive policies and gay politics." At the Forum, 79 Boylston St. 8pm. Free. Everybody welcome.

Cambridge, MA — Women's Pentagon Action general meeting to learn about and organize for a return to the Pentagon, Nov. 15-16. Mobe office, 13 Sellers St. 7:30pm. Info: Ellen 648-3434

monday

Boston, MA — Lesbian and Gay Pride Committee meets on the second and fourth Mondays of the month at 7:30pm. 128A Tremont St. (near Park St. T stop). 4th floor. New members very welcome! Info: 731-6737 or 262-4777.

Hyannis, MA — Lesbian Support Group meets first Monday of every month. 7:30pm. New members welcome. Orientation, social meetings. Warren Women's Center, 298 Main St. Info: 771-6739.

Watertown, MA — Parents and Friends of Gays meet on the first Monday of the month at 7:15pm sharp. During July and August these meetings will be held at 249 Watertown St. (Rt. 16). Info: 542-5188. Mailing address: PFOG, 40 Cogswell Ave., Cambridge, MA 02140.

Portsmouth, NH — Seacoast Gay Men. 7pm. Info: P.O. Box 1394, Portsmouth 03801.

Nashua, NH — Meeting of Nashua Area Gays. 8pm. Info: Paul 888-1305, or write: Nashua Area Gays, P.O. Box 3472, Nashua 03061.

Providence, RI — Lesbian/Gay Raps (MCC). 5 Junction St. 7:30pm. Info: 272-9247 or 751-3322.

tuesday

Boston, MA — Boston Alliance of Gay and Lesbian Youth (BAGLY) is having a new person's orientation meeting every week. This is a chance for newcomers to meet and talk in a small group. 7pm. 128A Tremont St. 4th floor (across from Park St. T stop). Info: 338-9472

Boston, MA — Boston Tea Party 2½ meets at Dignity, 355 Boylston St. 7pm. To organize the response of the community to the loss of our liaison to the mayor's office. All interested parties welcome.

Bridgewater, MA — South Shore Lesbian and Gay Alliance meets every Tuesday. Info: 583-8447.

Brattleboro, VT — Southern Vermont Lesbian and Gay Men's Coalition meets on the second Tuesday of the month at the Common Ground Restaurant, 25 Elliot St. 7:30pm.

Cambridge, MA — Daughters of Bilitis. Discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. (Harv. Sq.) 8pm. Tuesdays and Thursdays. Info: 661-3633.

Uxbridge, MA — Support and Discussion Group for Lesbians. Eves, 7:30pm. Info: 278-5475.

Hartford, CT — Greater Hartford Lesbian and Gay Task Force meets at Hill Ctr., 350 Farmington Ave. 7pm (First Tues.) Info: 249-7691.

28 wed

Boston, MA — Mass. Gay Political Caucus. Open house and general meeting at new office, 755 Boylston St. #215. Refreshments. Info: 471-8404.

Cambridge, MA — Women's informal weekly discussions. This week's topic is Androgyny. 46 Pleasant St. 8pm. Info: 354-8807.

Boston, MA — Oasis, a coffeehouse with entertainment. Tonight: Kathy Kolb, poetry. Doors open at 7:30pm and close at 8. 355 Boylston St. (chapel entrance) Wednesday is women's night.

29 thurs

Boston, MA — GCN proofreading and layout. Come and help. See Thursdays above for details.

Boston, MA — Gay Political Caucus. 755 Boylston St. #215. 1st and 3rd Thursdays. 7:30pm. New members welcome. Info: 471-8404.

Boston, MA — Joel Singer films, including films made in collaboration with his lover, filmmaker James Broughton, BF/VF, 1126 Boylston St. (near Auditorium T stop) \$3. Info: 536-7128.

30 fri

BOSTON, MA — HELP GCN SEND OUT THE PAPER. REFRESHMENTS. FUN! SEE FRIDAYS ABOVE FOR DETAILS.

Boston, MA — Come boogie to sassy music, enjoy food and juices, and help us celebrate the development of the Cauldron Experimental Theater Loft, 22 Randolph St. (off Harrison near Berkeley and the Dover T stop).

Cambridge, MA — Friends Meeting at Cambridge. Draft counseling. Every Tuesday at 3:30 and 7:30pm. 5 Longfellow Park (near Harvard Sq.) Info: 876-6883.

wednesday

Boston, MA — Gay Youth Rap. Boston Alliance of Gay and Lesbian Youth (BAGLY). For all between the ages of 14 and 22. 7-9pm. 128A Tremont St. (near Park St. stop). 4th floor. Info: BAGLY 338-9472 or the Hotline: 426-9371.

Boston, MA — Walk-In VD screening and treatment for end by gay men. 6:30-8pm. Fenway Community Health Center, 18 Hevilland St. (near Auditorium stop). 267-7573.

Boston, MA — Massachusetts Gay Political Caucus meets at 7:30pm every 2nd and 4th Wednesday of the month. Info: 471-8404.

Boston, MA — Lesbian and Gay Media Advocates (LAGMA) meeting. 7:30-9:30pm. New members welcome. Help make the media more responsive to our needs. Info: 542-5679.

Cambridge, MA — Daughters of Bilitis. 35+ women's discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. Second Wed. end last Fri. of each month.

Lynn, MA — North Shore Gay AA weekly meeting. Lynn Community Health Center, 86 Lafayette Park. 7pm. Info: 599-5928

Providence, RI — Transvestite/transsexual meetings. 8pm. Info: 272-9247.

Hampden County, MA — Social/Support Group for Lesbians. 8pm. Info: Debbie 532-5878 or Julie 532-4959.

thursday

BOSTON, MA — GAY COMMUNITY NEWS NEEDS HELP PROOFREADING AND LAYING OUT THE PAPER. NO EXPERIENCE NECESSARY. PROOFREADING BEGINS 5:15H AND LAYOUT ABOUT 7:30. REFRESHMENTS AND GOOD TIMES! 22 BROMFIELD ST. (NEAR PARK ST.) INFO: 426-4469.

Boston, MA — North American Boy Love Association (NAMBLA) will meet every 2nd Thursday of the month at Glad Day Book Shop, 22 Bromfield St. (near Park St. T stop) 8pm. Info: 542-0144.

Boston, MA — The Lesbian and Gay Focus of PAM (People's Antiwar Mobilization) meets every Thursday from 7-9pm at the PAM office in the Freedom Center, 355 Boylston St. Help to organize our resistance to Reaganism in Boston and nationwide at the All-peoples' Congress in Detroit and the National Days of Resistance in November. Info: 424-1176.

10pm. \$3 donation to benefit the theater (more if/less if). Info: 236-4942 or 876-8819.

Boston, MA — Demonstrate against VP George Bush and his administration's violence at home (Family Protection Act) and abroad (military buildup). Protest Bush's speech at MIT Student Center. 5:30pm. Info: 491-4694.

Boston, MA — Chiltern Mt. Club. North Berkshire Outing. Info: Allen Young (617) 249-7612.

Cambridge, MA — Common Ground (WMBR, 88.1FM) 8pm. interviews with members of the Chiltern Mt. Club and the Denver Athletic Union.

Boston, MA — "Women of the New Right: Anti-busing women." (WGBH, 90.0FM) 6:30PM.

Cambridge, MA — Black Rose presents Karen Lindsey, poet and activist, on "Politics and spirituality: a dichotomy?" MIT Rm 9-150, 105 Mass Ave. 8pm. FREE!

Boston, MA — Harry Britt, San Francisco's gay supervisor, and David Scondras, City Council candidate, will be the guests at a reception at Hill House, 74 Joy St. (Beacon Hill). 7-9:30pm. \$5 donation.

Boston, MA — BU Gay People's Union is sponsoring Harry Britt speaking on "The state of gay politics" at BU Sherman Union, Rm 312. 2pm.

31 sat

Boston, MA — Black and White Men Together Costume Party. 9pm on. \$3 donation. Info: 536-3608.

Northampton, MA — Lesbian poetry reading by Bet Birdfish to benefit the New Alexandria

Boston, MA — Boston Area Lesbian and Gay History Project. 7:30pm. Info: 426-7351.

Cambridge, MA — Lesbians with children. Support group. 8-10pm. Cambridge Women's Center, 46 Pleasant St. 354-8807.

Bridgewater, MA — South Shore Gay and Lesbian Alliance. Social/supper every other Thursday. Info: 583-8447.

Northampton, MA — Pioneer Valley Gay People's Alliance is now forming. Meetings on first and third Thursdays at the Unitarian Society, 220 Main St. 7:30pm. Info: (413) 586-5979.

Worcester, MA — "Straight Talk About Geys", a free form radio show with news, announcements, music, poetry, in-depth interviews and raps. 8:15pm. WCUW, 91.3FM.

Cambridge, MA — Lesbian Liberation. A leaderless support group meeting every Thursday from 8-10pm. Newcomers welcome. Women's Center, 46 Pleasant St. 354-8807.

Boston, MA — NU Lambda, Northeastern's social/support group for lesbians and gay men and their friends. meets every Thursday at 266 Eli Center. 7m.

friday

BOSTON, MA — WE NEED HELP SENDING OUT GCN EVERY FRIDAY EVENING. COME BY FOR A FEW HOURS ANYTIME AFTER 6 AND SHARE ENERGY, REFRESHMENTS AND GOOD TIMES!! WOMEN AND MEN WELCOME. 22 BROMFIELD ST. (NEAR PARK ST.)

Hartford, CT — Your Turf, a weekly drop-in center for gay and lesbian teenagers. 7-9pm at the Hill Center (upstairs), 350 Farmington Ave. Sponsored by the Coalition of Sexual Minorities.

Pittsfield, MA — Lesbians United meetings. Info: Women's Services Center, 499-2425.

Concord, NH — Central NH Men's Support Group. Meets every Friday eve at 67 Thorndike St. Info: Joe 224-6931.

saturday

Boston, MA — Boston Alliance of Gay and Lesbian Youth (BAGLY) drop-in center and occasional trips/activities for lesbians and gay youth 14-22. 1pm on. 128A Tremont St. (across from Park St. sta.) 4th floor. Info: BAGLY 338-9472 (esp Wed & Thurs eves) or 426-9371 (eves).

Lesbian Library. Chrysalis Theater, 23 Main St. (above Fitzwilly's) 7pm. Donation. Bring pillows.

Boston, MA — Oasis, a coffeehouse with entertainment. Tonight: Ends and Means Committee, come in costume! funfunfun! 355 Boylston St. (chapel entrance) Doors open at 7:30pm and close at 8. \$5. Everybody welcome.

Henniker, NH — All Hallows Eve All Women's Dance and Costume Party. Pat's Peak Ski Lounge, Rt. 114. June Millington concert. 8:30pm. Info: (603) 224-3785.

nov 1 sun

Boston, MA — Meeting on results of the All People's Congress that took place in Detroit recently. Community Church of Boston, 565 Boylston St. 4pm. Lesbians and gay men along with other groups will be represented. Info: 424-1176.

Boston, MA — Barney Frank will speak on the "Threat of the New Right" at the Community Church of Boston, 602 Comm Ave. (Morse Aud.). 11am. (Near Kenmore).

Boston, MA — Susan Abod will perform at Somewhere, 295 Franklin St. 7:30pm. \$2. Jazz and original music.

Boston, MA — Oasis, coffeehouse with entertainment. See Sundays (above).

2 mon

Cambridge, MA — Parents and Friends of Gays, committed to giving support to other parents and friends, meets this evening at 7:15pm at Sherrill Hall Library, Episcopal Divinity School, 99 Brattle St. Info: 846-7527 or write PFOG, 76 Brook Hill Road, Milton 02187

The deadline for Calendar Items is Tuesday at noon for the following issue.